# TRAVELS

IN

# SOUTH AFRICA,

*UNDERTAKEN AT THE REQUEST*

OF THE

MISSIONARY SOCIETY.

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BY JOHN CAMPBELL,
*Minister of Kingsland Chapel.*

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**Third Edition, Corrected.**

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**London:**
PRINTED FOR BLACK, PARRY, & CO. LEADENHALL-STREET,
AND T. HAMILTON, 33, PATERNOSTER-ROW.

1815.

W. Flint, Printer, Old Bailey, London.

TO

GENERAL

SIR JOHN FRANCIS CRADOCK, K.B.

LATE GOVERNOR OF THE

COLONY OF THE CAPE OF GOOD HOPE,

The following Pages,

CONTAINING A PLAIN NARRATION OF THE VISIT OF THE

REV. JOHN CAMPBELL,

AT THE REQUEST OF THE MISSIONARY SOCIETY,

TO THEIR SEVERAL STATIONS IN AND NEAR THE COLONY

LATE UNDER HIS AUSPICIOUS GOVERNMENT,

WITH THE MOST GRATEFUL RECOLLECTION OF HIS

CONDESCENDING KINDNESS TO THE AUTHOR, AND OF THE FACILITIES

SO GRACIOUSLY AFFORDED IN THE PROPAGATION OF

CHRISTIANITY AMONG THE NATIVES,

*Are most respectfully inscribed by*

*THE DIRECTORS OF THE MISSIONARY SOCIETY.*

# ADVERTISEMENT.

THE Missionary Society, instituted in London, in the year 1795, for the sole purpose of diffusing the Gospel in Heathen and other unenlightened countries, first directed their views to the islands of the Pacific Ocean; after which their attention was turned to the vast continent of Africa. That long neglected and much injured country appeared to the Directors to have powerful claims on their regard. Accordingly, in the year 1798, Doctor Van der Kemp, a respectable physician of Holland, who had devoted himself to the arduous and honourable office of a Christian Missionary to the Heathen, went forth from England under the auspices of the Society, accompanied by Mr. Kicherer and other pious men. Not succeeding in the establishment of a mission among the Caffres whom he first visited, he removed to Bethelsdorp near Algoa Bay, where, with the assistance of Mr. Read and others, he formed a settlement. To this spot he was directed by the Governor of the Colony, (General Jansens,) who granted a portion of land, with cattle, and other requisites for the accomplishment of the object. Here a considerable village was formed, the knowledge of useful arts was introduced, and, as the primary object, the Gospel of Jesus Christ was preached, and religious instruction afforded; so that, by the Divine blessing, a

great number of the degraded Hottentots became sincere Christians and useful members of society. The progress and present state of this settlement will appear in the following pages.

By the diligent and zealous efforts of Dr. Van der Kemp, Messrs. Kicherer, Anderson, Read, Ulbricht, Albrecht, and other missionaries, the same plan was adopted in several other parts of South Africa, particularly at Zaak River, Klaar Water, near the Great or Orange River, and in the Great and Lesser Namacqua countries. Considerable success, though in various degrees, crowned their labours.

At length it pleased God to remove by death that valuable man who superintended the African missions; when the Directors thought it expedient to request one of their own body, the Rev. John Campbell, to visit the country, personally to inspect the different settlements, and to establish such regulations, in concurrence with Mr. Read and the other missionaries, as might be most conducive to the attainment of the great end proposed—the conversion of the heathen, keeping in view at the same time the promotion of their civilization.

Mr. Campbell readily undertook the arduous task. He sailed from England, June 24, 1812, and arrived at the Cape on the 24th of October.

After obtaining from his Excellency Sir John Cradock, letters of introduction to the several Landdrosts through whose districts he had occasion to pass, as well as needful information from the Colonial Secretary, Henr

Alexander, Esq. respecting the former communications of the missionaries with the government of the Cape, Mr. Campbell proceeded first to Bethelsdorp, about five hundred miles east of the Cape; from thence northward to Graaf Reynet, then to Griqua town, and from thence to Lattakoo, a populous city scarcely known to Europeans: he afterwards visited several tribes of people, some of whom had never before seen a white man; several of their chiefs expressed their readiness to receive christian instructors. Mr. Campbell then returned to Griqua town, from which place he travelled westward as far as Pella, on the other side of Africa, near the mouth of the Great Orange River, and from thence travelled southward, parallel with the west coast of Africa, till, after a laborious and perilous journey of nine months, he reached Cape-town in health and safety.

Having obtained the great objects of his journey, and settled the affairs of the Society in a satisfactory manner, Mr. Campbell sailed for England in the Brig Venus, Captain Kilgour, on the 13th of February, and arrived at Plymouth on the 4th of May, 1814. He immediately pressed forward to London, and arrived just in time to be present at the Anniversary Meeting of the Society, when he had an opportunity of gratifying numerous assemblies with a general account of his proceedings. He was received by the Society with grateful pleasure, and the warmest thanks of the body were voted to him with perfect unanimity.

By the earnest request of the Society, Mr. Campbell was prevailed upon to transcribe for the press the sub-

stance of his journal; and the volume is now presented to the public as a memorial of his diligence, fortitude, and prudence. It is hoped that the work will be perused, not only by the Members of the Society, but by every Christian Philanthropist, with pleasure and advantage.

BY ORDER OF THE DIRECTORS.

*London, Dec.* 22, 1814.

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# TRAVELS,

&c.

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## CHAP. I.

### VOYAGE TO THE CAPE OF GOOD HOPE.

ON the twenty-fourth of June, 1812, accompanied by my friend Mr. George Thom, a Missionary, then intended for Calcutta, I went on board the Isabella at Gravesend, commanded by Captain Peache. In consequence of a gale of wind, we were under the necessity of going into Portsmouth to repair the vessel, where we remained until the 8th of July, when we set sail with a fair wind. On the 26th we passed the Canary islands, where the plague at that time was carrying off many of the inhabitants. We had a view of the famous Peak of Teneriff, whose head rose majestically above the clouds. On the 3d of August we came in sight of Bonavista, one of the Cape de Verd islands; and on the evening of the 5th we cast anchor off Port Praya, in the island of St. Jago. Next morning we went on shore. While there we visited the Roman Catholic priest, who treated us with much civility. He showed us his library, which he kept in a chest, but in which the volume of inspiration was not to be found: on perceiving this, Mr. Thom promised him a New Testament in the Portuguese language when we came next on shore, which he expressed a willingness to receive.

We left Port Praya on the 10th of August, and crossed the Line on the 21st, when the usual formalities were minutely observed by the seamen. On the 11th of October, when in full expectation of reaching Cape-town on the succeeding day, the wind changed to the S. E. and blew directly against us with so much violence as to raise the sea mountain-high. The day following it blew with redoubled fury, which obliged us to lay to under a reefed topsail and driving away from our port. On the 13th the sea continued tremendously awful. About three o'clock in the morning we were almost overset by a dreadful sea breaking over us: the falling of chairs, and the rattling of plates and glasses, prevented all sleep. When preparing for breakfast, a sea, with a sound like thunder, broke upon the vessel, and strewed the floor with our shattered tea things. Perhaps of all scenes which the human eye can possibly behold, such a storm, in such a latitude, is the most grand, majestic, and awful. [illegible] evening the wind began to abate. On the following day, at noon, we found the storm had driven us [illegible] hundred miles beyond the latitude of the Cape, and [illegible] hundred miles further to the westward in longitude. At noon we were able to direct our course once more towards the Cape; but on the 17th, when within about a hundred miles of it, violent squalls from the S. E. drove us out to sea again: that evening the sea rose and raged as high and furious as ever. About nine o'clock the elements seemed conspiring to effect our destruction, which produced a very serious meeting for prayer in the cabin, for our preservation from the fury of the raging storm. During prayer, the violent heaving of the ship rendered it almost impossible to remain in one posture. Every cup and saucer we had in use was broken to pieces. At one, next morning, a powerful sea broke over the stern, and came rushing down into our cabin! when at breakfast the same thing was repeated. On the 20th, our allowance of water was a second time reduced. On the 21st, at five, P. M. a

seaman from the mast-head descried land, which on the following day we found to be the south side of the entrance to Saldanha bay. Having seen no land for ten weeks, the sight was peculiarly gratifying. At eleven, A. M. Table Mountain, which stands immediately behind Cape-town, was seen from the deck. On the 23d, at two o'clock in the morning, a squall, which lasted three hours, drove us again out to sea; but at noon the wind becoming favourable, we were brought by the evening within eighteen miles of our port, and next morning at ten A. M. by the good providence of God, we cast anchor in Table Bay, opposite to Cape-town; exactly four months after sailing from Gravesend. I went ashore with my good friend Mr. Kenneth Duncan, merchant in Cape-town, who had come to the vessel in a boat, and was kindly received as an inmate under the hospitable roof of his father-in-law Mr. Onernydt, President of the Burgher Senate. Various occurrences took place during the first eight or ten days after my arrival, with a recital of which, it is unnecessary to trouble the public.

## CHAP. II.

*Cape-Town—Groene Kloof—Stellenbosh—Genadendal—Caledon, formerly Zwarteberg.*

Mr. Kicherer, minister, from Graaf Reynet,* who had not been in Cape-town for two or three years, arrived on the fourth of November, and I rejoiced in the opportunity of consulting him about my intended journey into the interior. He advised me, very seriously, to defer the

* Formerly a missionary at Zak River. He visited Holland and England in the year 1803, accompanied by three converted Hottentots.

journey till the sultry summer months should be over, as he thought my constitution, which had been weakened by the tropical heats, would not be able to endure the fatigue. Mr. Bakker, of Stellenbosh, who had also come to town, was of the same opinion; and both advised me to retire to Stellenbosh, about twenty-five miles distant, as soon as my business in Cape-town should be finished. From thence, they observed, I might take short journies, which would prepare me for the intended tour. This advice commending itself to my judgment, I resolved to follow it.

I had frequent opportunities of conversing with Mr. Kicherer on various points while he remained in town, which afforded me much satisfaction. He brought with him Martha, who formerly accompanied him on his visit to England, and her replies to various questions I proposed on subjects of a religious nature, pleased me much.

I received a particular account of two earthquakes of a peculiarly terrific nature, which occurred some time before my arrival. The places of worship were but thinly attended before these earthquakes happened, but now they are crowded. The small-pox coming into the colony immediately after, was a remarkable visitation of God; for like a plague, it spared neither old nor young, but swept them away as with the besom of destruction, so that churches, coffee-houses, the theatre, and shops, were all shut up. A white flag was required to be suspended from houses in which the disease prevailed; and persons coming from them were obliged to wear a white ribbon round their arm. These awful events led many to their bibles and to their knees before God, for which they will have reason to thank him for ever.

We received a licence from the government to preach while we remained in the colony, and having obtained from the Cape Society the use of the Great Meeting-house, we began preaching there, attended chiefly by soldiers of the 93d and 83d regiments, with some from

the 21st light dragoons, to the number of three or four hundred.

Mahometanism is greatly on the increase in Cape-town. They have, I believe, five mosques, in which they assemble for their worship. About twenty free Mahometans club together, and rent a large house, to which they invite poor ignorant slaves, to gain them over to their party. By this method, an alarming number have been persuaded to join them, and rendered ten times more prejudiced against truth, and against all white people, or persons called Christians, than they were before. The masters say that such houses are dens of thieves, and receptacles of goods which the slaves steal from them. Perhaps this circumstance may induce masters to attend better to the instruction of their slaves, which may ultimately prove a blessing and a security to the colony. In general, the slaves are treated with tenderness in Cape-town. In the house where I lodged they are treated as if they were their own children, and most of them would be very unwilling to leave the family. Their children are put to school, and play about the room, where the family sit at their meals, with as much freedom, and receive as much attention as if they were their own children—but alas! they are slaves!—a condition which shocks human nature. All the children of a female slave are the property of her master, whether the father be bond or free; of course it is the interest of the master to see that even the mother treats the child well, on the same principle on which the farmer takes care of his young foals, because by their death, or their disease, he becomes a loser. Slaves are not permitted to marry; which is not only an act of great injustice towards them, but a heinous sin against God. There are, however, many slaves who consider themselves, by their own mutual consent, bound to each other, as husbands and wives.

A slave ship, containing many slaves from Madagascar and Mosambique, was lately captured by one of our

cruizers. The slaves were landed at Cape-town, and apprenticed to masters for fourteen years, who are bound by agreement to treat them well, to teach them a trade, and to instruct them in reading and in the principles of the Christian religion; all which, in some cases, will be performed. I visited a school of twenty of these strangers, entirely supported by Commissioner Shields. They all appeared to be from eighteen to twenty-four years of age. Several of them read the New Testament tolerably well, and repeated questions from Watts's Catechism. On the Lord's day they are well dressed in a kind of uniform, and attend the church. I have no doubt that their temporary captivity will not only prove a blessing to themselves, but also to their own country, should they ever return to it.

On the 10th of November, at four o'clock in the morning, a party of us set off on a visit to the Moravian settlement at Groene Kloof, (or Green Opening in mountains,) thirty-five miles from Cape-town. The morning was cool and pleasant. The sun rose beautifully from behind Tiger Mountain, as we were leaving the town. Many people were walking about, the morning being the best time for taking exercise; the succeeding part of the day in summer being too hot for much exertion. After travelling about ten miles we halted to take breakfast among the bushes. The whole country in every direction was covered with flowering bushes full of beauty, though at a distance all appeared like a heath. Many of the plants are such as we are accustomed in England to see in our green-houses. We killed a black snake, measuring five feet and a half in length, and about six inches in circumference in the middle. The strokes by which he was killed, were all aimed at his head, which the creature seemed to know was his most vulnerable part, for he put it under his breast. At six P. M. we arrived at the settlement, which stands among trees, the first we had seen after leaving Cape-town. The brethren received us very kindly. After an early supper

we retired to the chapel, where nearly a hundred Hottentots were assembled, sitting in a serious manner, the males at one end, the females at the other. After remaining in silence for a minute or more, Mr. Smit commenced the service by singing a hymn, in which the Hottentots instantly joined in a pleasant, and apparently devout manner. Mr. S. then read a portion of scripture, from which he gave an address, and spoke much of the Saviour; after singing another hymn, all retired.

11th. We rose at five o'clock and walked about the premises till breakfast, after which we attended a meeting with the young people, when the service was conducted as before. Mr. Bonatz gave the address. We visited every Hottentot family in the settlement, about forty in number. Their houses, though mean huts, were clean, and their dress, upon the whole was decent, though there were some exceptions. Some being asked, what they should do if their teachers were to return to Europe, said, they would follow them—others, that they should not be able to live. We observed one young Hottentot weeping—being asked the reason, she said, she could not but weep when she thought of people coming from such a distant country to see poor Hottentots. In the cool of the evening I visited Mr. Smit's carpenters' shop: when standing before it, he pointed to a spot on a neighbouring hill, where twelve months ago, about forty of them had gone to hunt wolves, which had committed various depredations among the sheep. While searching for them, a tyger sprang from a bush, and seized one of the Hottentots by the forehead. "I could not leave the Hottentot to be killed," said he, "therefore I went with my gun to shoot the tyger; on observing me, he left the Hottentot and attacked me; my gun was useless, for he caught my arm in his mouth in a moment, having directed my elbow towards him to guard my face. I held his throat down with my other hand, with my

knee on his belly, and called out to the Hottentots to come to my assistance. When they heard I was in danger, they ventured their lives to save mine: they came running, and one of them shot him dead; and we brought home his skin." His teeth went to the very bone of Mr. Smit's arm, and it was a long time before he recovered. We saw the Hottentot who was first attacked, he carries the mark of the tyger's teeth in his forehead, and will do so all his days. We drank tea in a thicket of trees near the house, which was refreshingly cool, during which about a dozen girls read the scriptures and sang a hymn.

In the evening we had a meeting in the chapel: the service as before. On returning to the mission-house, we united in prayer for the success of the mission at Groene Kloof.

On the 12th we all rose at four o'clock in the morning; took coffee with the brethren and their wives, who appear "helps-meet;" after which we took our seats in the waggon; when a few Hottentot females sang a hymn, which was a prayer for us; when we took leave. On clearing the thicket, and passing the end of the village, we found about forty Hottentots in a group, who sang a farewell hymn, which we answered by singing, "Praise God from whom all blessings flow, &c." The whole looked as if we had returned to the Paradisiacal age. Dreadful must be the wickedness of that part of the world where such institutions as these can be opposed. Great good they may effect, but harm they cannot do. The government of the colony, highly to their honour, has been kind to them. The poor Hottentots, in their own way, all bid us Farewell, which was returned, and not by any one without emotion. They stood looking after us as long as we were in sight.

On our return to Cape-town, we found that Mr. and Mrs. Sass, missionaries from Silver Fountain, had arrived, with old Captain Kok, from the same place, with whom

we had much conversation about the state of affairs in that country.

On the 17th I visited, in the morning, Mrs. Smit's free school for slaves, which meets two or three times a week, and contains about 150 people, black and brown, from six to thirty years of age. Mrs. Smit sat on an elevated place in the centre of the meeting-house; where she teaches to read, leads the singing, and concludes the service by a solemn prayer. Several ladies, and three or four males, assist in the instruction of the scholars.

## CHAP. III.

### STELLENBOSH.

HAVING finished my business in Cape-town, I left it at five o'clock in the morning, Nov. 21, for Stellenbosh, to remain there till the hot weather should be over. I travelled with my friend Mr. Duncan in the post-waggon, drawn by ten horses. Though great part of the road was over deep sand, yet we were drawn by small, high-spirited, African horses, about six miles an hour. We observed no cultivation, except on the side of Tiger Mountain, till we came to Mynheer Jansen's, the half-way house, where we halted to take breakfast, which consisted of cold salted mutton, hot roast lamb, ham, eggs, and tea. The master, mistress, and slaves could speak English; and all were attentive to their company, for which we paid a rix-dollar, or four shillings currency a head.

The remaining half of the road not being so sandy, we had only eight horses, but we had to ascend a considerable hill, up which the horses went at full gallop, as is customary throughout the colony. On the hill are several good farm houses, surrounded by fields; but the

crops were so thin, that English farmers would hardly be at the trouble to cut them down. They consisted chiefly of wheat. We reached Stellenbosh by eleven, A. M. where we were kindly received by Mr. and Mrs. Kuyper, under whose friendly roof I was to remain. After dinner, Mr. Duncan returned to Cape-town in a hired waggon, for which they demanded thirty rix-dollars. I visited our missionary Mr. Bakker, in the evening. He instructs poor slaves, both on the sabbath and through the week. He told us that, that day nine and twenty years, a man of war, in which he was, after being almost a wreck by a long storm, sunk in the ocean off the coast of America, when out of three hundred men, only about forty were saved, by getting in boats on board another vessel.

The town of Stellenbosh stands at the head of a valley surrounded by mountains, some of which are extremely high, and crowned with rugged tops. Most of the houses are built apart, with gardens behind: the houses have much carved work in front, and like those in Cape-town, are all painted white. The streets have a row of oak trees on each side, which affords a shelter from the heat of summer.

22d. At half past two o'clock I attended Mr. Bakker's slave meeting, which was a very interesting scene. They met in a large room in his house. About 180 were present, the majority of whom were females. Some had very interesting countenances, indicating much mind; others discovered very little. The service began by Mrs. B. reading a chapter of scripture. Mr. B. then gave out a psalm, after which Mr. Kicherer addressed them. Every one seemed to hang on his lips: one was singularly earnest in listening, which attracted Mr. Kicherer's attention so much as to induce him, in the middle of his discourse, to ask him two or three questions about Jesus, which he answered with a pleasing smile on his sable face. The slaves sung as well as the people called

christians, which means, in South Africa, white people. Several came to Mr. K. after he retired, and spake about Jesus: one female spoke with peculiar fervour, regardless of all about her. The scene was a sermon to me. Though I understood none of her expressions, yet her gestures enabled me to conjecture what she was saying.

23d. I inquired respecting the slave who had answered Mr. K. during his discourse, when I was informed that he had long been an excellent christian: that formerly his master would not permit him to attend Mr. Bakker, and one day assured him he would flog him if he went. The poor slave with christian gentleness, said in reply, "I must tell the Lord that." The saying so wrought upon his master's mind, that he not only permitted him to go, but likewise all the slaves in his house; and yesterday this gentleman and his lady attended the slave meeting themselves. This slave thanks God for bringing him from Mosambique, his native country.

Mr. B. related the following history of the female who addressed Mr. K. after the service: "She lives at a distance in the country. About three weeks ago she made her first appearance at his meeting. His sermon respected the strayed sheep. When he had finished, she came forward and confessed she was that strayed sheep, and asked further instruction concerning Jesus Christ. She confessed she had often spoken against the slave meeting, but added, she loved it now.' On the following sabbath she said, Jesus at first brought her to himself, but she must come to him every day, wicked and unworthy as she was. She attends regularly and hears attentively.

When visiting our missionary, Mr. Messer, who lives with Mr. Roos, a farmer about five miles from Stellenbosh, instructing his and the neighbouring slaves, I discovered what I did not expect. Mr. Newton, late rector of St. Mary Woolnoth, many years ago sent me a little volume, entitled, "Seven Letters from a foreign Clergyman to Mr. N——n, and translated from the original

Latin by Mr. Cowper;" but who, or where the clergyman resided, was concealed. I discovered that this clergyman was Helperus Ritzema van Lier, minister of the Reformed Church at Cape-town, South Africa, where he died March 17th, 1793, aged twenty-eight years and five months. A little before his death being informed by his physician that his departure was at hand, he exclaimed "Triumph! Triumph! Triumph! Blessed be God, "I have overcome through the blood of the Lamb! Hal-"lelujah! Hallelujah! Hallelujah!" Having said this, his spirit fled from his worn-out body to the immortal world.

From Mr. Burchers, minister of Stellenbosh, I received the following account of the first of the two earthquakes, which occurred here about three years ago.

"The church at Paarl, about eight miles distant, was then vacant. The governor desired me to preach once a month there. On a Saturday, before setting off to that place, I felt exceedingly dull and indolent. On Sabbath morning my wife and I went to Paarl. On reaching it I felt very feeble, and asked for some water, but could not drink it, for it was luke-warm. They said it was brought from the fountain. I sent my own slave to the fountain, but what he brought was warm also. I went myself, and found it the same. We could not account for this. While preaching, I found myself so dull, I hardly knew what I said. I mentioned my feelings to some of the people after sermon, who said they felt in the same way. Next morning we returned to Stellenbosh. All day my family, myself and slaves, and even the dogs, were unwell.

"At ten o'clock at night we were all alarmed with a noise resembling that of a thousand waggons running along the streets. We did not know what it was, but all my family was terrified. A great light shone into the room. Supposing it had been thunder, I desired them not to be afraid, for the danger was over, the lightning

being gone. While speaking, the same noise as before was repeated, and every thing shook. Oh! said I, it is an earthquake: come all out of the house into the garden. We felt as if there had been no life in us; as the scripture expresses it. There was then a third shock, which was inferior to the former two. The noise was not only awful, because of its loudness, but also from the nature of the sound—it was a kind of melancholy groan or howl. The dogs and birds shewed, by their noise, that they were terrified, which added to the horror of that night. The night was very still; there was no wind, but I observed a great number of small fiery meteors. I noticed some little clouds, in different directions, like thunder clouds, but they had something new in their aspect. The people all came flocking to me in the garden, much alarmed. I said what I could to support their minds. At length we ventured again into our house, when we tried to get a little sleep to refresh us, but we tried in vain."

December 23. Went to Cape-town, to procure information respecting the island of Madagascar, to which the Society are anxious to send a mission. I obtained considerable information from Messrs. Oncruydt and Truter, who had both been there; the former twice, the latter once. Mr. Oncruydt, among other things, related the following anecdote.

"A French ship had been stranded on the west coast of Madagascar about twelve months before the arrival of Mr. Oncruydt. The captain, officers, and men, had resided all that time with the natives. On seeing the Dutch ship arrive at the mouth of the river, M. —— the captain, and crew, came off to her, and solicited a passage to the Cape, to which Mr. O. as supercargo, and the captain consented. They clothed the Frenchmen, and went ashore with them to the king. They soon reached a considerable town, where an officer, called the second king, resided. By him they were well received, and sent

off with a number of attendants to the first king. They came to a broad and rapid river, but seeing neither bridge nor boat, they looked at each other, wondering how they should get across. They had two chests, full of presents for the king. Six men took up one of the chests, went with it into the water, three on one side and three on the other, and suspended it above water, by each applying one of his hands to it. In this way they carried it over perfectly dry:—in the same way they carried over the other chest, and all the Dutch and French who were in the company. One of the sailors, not choosing to be carried over in so awkward a manner, stripped off his clothes, and tying them about his head, jumped into the water, and swam towards the other side; but on reaching the middle of the river, the current was too strong for him, so that he was carried down before it, and would certainly have been drowned had not some of the natives gone to his assistance. Soon after crossing the river, they arrived at the town where the king resided, which was considerably larger than that which they had seen before. On being introduced to the king, he expressed his surprise at seeing the Frenchmen all well clothed: and when on inquiry, he found they had received these clothes from the Dutch, who were of a different nation from them, he was still more surprised; and looking at his attendants, who stood in a row behind, said, "Mark this: these do not belong to the same nation with the French, yet you see they give them clothes; learn to do so too." A house and attendants were provided for them all by the king, where they lived very comfortably for five months."

On another occasion, when Mr. O. was with the second king alone, while viewing from his window a great storm at sea, he said to Mr. O. "I heard from my grandfather, and from my uncle, that all these things were made—did you ever hear that?" "Made?" said Mr. O. to try him, "Do you mean that the sea made itself?" "No, no; I do not mean that: I mean made by its Maker."

"O yes," said Mr. Oncruydt, "all white people know that." Then he said, "I have told you who told me, now tell me how you know it." On which he informed him of the Bible.

Many of the natives can speak a little English. They smelt iron, copper, and silver, and make various articles from them. They also manufacture, in a rough way, articles of pottery. They not only raise a sufficiency of rice to support themselves, but sell considerable quantities to ships which touch there.

The heat is great from nine in the morning to three in the afternoon; but the other parts of the day are very pleasant, and with proper caution health may be preserved. So far as the gentlemen could judge of the whole island from what they saw, they suppose the population must be very great. The inhabitants in the interior are completely a different people from those on the sea coast.

Mr. Alexander, the colonial secretary, informed me that the king of the island of Joanna, which lies near the north end of the island of Madagascar, had lately sent an ambassador to the governor of the Cape, soliciting assistance against the people of Madagascar, who, as they alleged, fitted out ships that would contain from fifty to sixty persons, in which they sent small detachments to murder and plunder their neighbours, without provocation. The governor, however, would not interfere. It seemed to indicate a change of character since the time that Messrs. Oncruydt and Truter had visited them, which is more than thirty years ago. But as Augustine and Tulier, which they visited, lie on the south or opposite end of that extensive island, perhaps the inhabitants of that district may not discover the same character.

26th. Returned to Stellenbosh.

## CHAP. IV.

*Journey to the Moravian Settlement at Genadendal, or Bavian's Kloof, and Caledon, formerly Zwarteberg.*

DECEMBER 29.

MR. ROOS, a farmer near Stellenbosh, having kindly offered to take me to visit Caledon and the Moravian settlement at Genadendal, we left his house before five o'clock in the morning, in his waggon with eight horses, accompanied by three slaves. The morning was cool and pleasant. We soon came to a district called Hottentot Holland, from whence we had an extensive view of the sea and Simon's bay.

There is a chain of high mountains at this distance from the Cape, which is thirty-six miles, commencing at the shore on the eastern side, and running more than half across to the western. The sides of these mountains are so steep, as to resemble a wall raised to the heavens, to prevent all access to the interior. I have heard only of two places where they can be crossed; the one only by horses, the other by waggons. This last we were now to ascend. To me it would have appeared impracticable, only I knew it had been performed by others; and our horses appeared as good as any I had seen in the country. I scrambled up on foot, and witnessed, with pain, the struggling of the horses to drag the waggon up the cliff. The flowers which every where adorned the front of the mountain were very beautiful, as if designed to cheer the traveller's mind while ascending the rugged precipice. On reaching the summit, an extensive desert came at once into view. I think a thousand men could defend this pass against all the armies of the world. The descent on

the north side is far more gradual, and the road being sandy rendered it easier to go down. At the bottom of the descent we halted at a brook of water to refresh ourselves and horses; where there was another waggon with some females, attended by slaves, who were on their way to visit Genadendal, to be present at their solemnity of closing the year. In the evening we halted at the house of a boor, who was a deacon of the church at Caledon, who treated us kindly.

30th. Departed at seven, A. M. and reached Mr. Vos's, the minister of Caledon, by nine o'clock. He received us with much kindness. A new town has lately been formed here; but it can never be a large one, for want of a sufficient quantity of water.

31st. Rose at three o'clock in the morning, in order to arrive at an early hour at Bavian's Kloof, now called Genadendal, or Grace Vale. About three miles on our way we struck into a field, in order to get sooner into the great road; by this attempt, however, we lost much time, and got among tall bushes on the side of a hill, where we found that some marshy ground lay between us and the road we wished to reach. In this dilemma, a slave was dispatched to search for a way across, and he soon waved his hand as a signal he had found one. When I viewed it, I was sure no Englishman would have considered it a way for a waggon to cross. The opening among the bushes was a small pool, with steep sides several feet high, only not so perpendicular as at other parts. When Mynheer Roos viewed it, he pronounced it passable. I could give no opinion for want of the Dutch language, and waited in silence to witness the consequence. The waggon went down one side, with great force, into the water; and by smartly applying the whip, we were soon dragged up the other.

Nothing but barren hills appeared, in every direction for several miles: at length the eye was relieved by a farm-house coming into view, with a vineyard and some

fields, a little to the right. Travelling forward among hills till about eleven, A. M. we reached the lands belonging to the Moravian settlement, and passed between many of their fields, but were sorry to observe so poor a crop. Farther on we were informed by a Hottentot that we had a broad river to go over, and he would accompany us to point out the ford. Genadendal was full in view before us. Their large church was very conspicuous at a distance. The settlement lies at the end of a valley, closely surrounded, except in one direction, with great mountains. At a distance it has more the appearance of a garden than a town. As we passed the houses, we were gratified by the civilized appearance of many of the Hottentots, although others were dressed in their loose sheepskins. They saluted us in a friendly manner, and the children seemed highly diverted to see us moving along. At length we arrived at the houses of the missionary brethren, where we were received with much christian affection. A more pleasant spot than that in which they dwell can hardly be imagined; and the consideration that all was a barren wilderness when they came there, added greatly to the pleasure we felt in viewing it.

Not long after our arrival the bell rang for dinner, and we were conducted to a large apartment where they all dine together. The table was plentifully supplied, but there was nothing superfluous. Those who served were Hottentots, except one Caffre girl. They did every thing with as much propriety and expedition as our best English servants could have done. Before and after dinner all joined in singing an appropriate hymn.

After dinner we took a circuit round the settlement, calling at several houses of the Hottentots, which were neat and clean. Some of the houses had four apartments which were whitened, and had some articles of furniture; but many other houses were as mean as those I afterwards saw at Bethelsdorp: every house, however, had a

good garden, stocked with fruit-trees, which are equally ornamental and useful. Their hedges were chiefly composed of the peach-tree, at that time full of fruit, which they dry in the sun for food in winter. I was surprised at the largeness of their trees, many of which appeared to me forty or fifty years old, but they assured me that all had been planted within eighteen years, except one which had been planted by their missionary, who had attempted a settlement there, seventy years ago, but was obliged by persecution to leave the place. They shewed me an aged woman who remembered him; and they pointed out the grave of another female, who died lately, and had been converted under that missionary. She kept a New Testament during the fifty years' absence of the missionaries, and this New Testament was the means of keeping her soul alive to God during half a century. She could not read, but she got another person to read it to her. O how her soul rejoiced on the return of the missionaries! It was to her like life from the dead.

In our walk we passed the house of a man who is a leper, but his mind is supported by the comforts of the gospel. His body was dark-brown, but the leprous parts were white. We viewed also the burying ground. They pointed out the spot allotted to the missionary brethren; another where the sisters are interred; another for the baptized male Hottentots; another for the females; and likewise a separate place for the children. As there will be no distinction between male and female, young or old, at the resurrection, I am at a loss to conceive, and I forgot to inquire, their reason for separating them now. They annually, in a body, visit this repository of the dead, uniting in prayer and praise, and holding fellowship with the souls of them who are with Jesus Christ. No doubt this must be an impressive scene, and must awaken their remembrance of many circumstances respecting the dead, on whose dust they are treading. After viewing the burying ground, we walked to the garden of the missio-

naries, which is extensive, well laid out, and well watered. With peculiar sensations we sat down under the shade of that tree, which was planted seventy years ago by the first missionary. The conversation naturally turned to his labours to introduce the gospel of Jesus to this wild region, and the regret with which he left it; and the mind naturally soared to the Heavenly Jerusalem, and his happiness in that contemplated region of bliss.

After tea we ascended one of the hills, to obtain a complete view of the whole settlement, which is about a mile in length, and a quarter of a mile in breadth: the gardens being so numerous, the whole resembled a city in a wood. I viewed it as a garden of the Lord, a field which he had blessed. I could not but reflect on the former ignorance and present knowledge of its inhabitants, and of Jehovah's dwelling graciously in many of its huts, far removed from the din of war, and the distractions of the busy world.

Descending the mountain, we walked to the houses of some Caffres, who had lately come for instruction. Their huts were in a corner by themselves. They are taller and better formed than the Hottentots, and from their countenances appear to be possessed of more intellect. Perhaps God may design to employ some of them to spread the knowledge of his name in Caffraria and the regions beyond it. Had we seen the Galilean fishermen, quietly mending their nets, could we have conjectured that such humble labourers would afterwards regenerate the world, would shake and overturn the idolatries and superstitions of ancient empires and states, and that their instructions would be joyfully received hundreds of years afterwards, from the rising to the setting sun, to the utmost boundaries of the earth! The same God can make of these Caffres, Peters, and Johns, and Pauls. His providence brought them to the missionaries; his grace has brought some of them to Jesus; and what he may yet do by them, none can tell.

At eight o'clock we repaired to their chapel, which will contain upwards of a thousand people, every part of which was filled with Hottentots, many of whom had come from afar to conclude the year together. They sang well, and with becoming solemnity; and listened with attention to an address from one of the missionaries. This meeting was concluded about nine o'clock; and on account of its being the last evening in the year, they assembled again at half past eleven. After singing, and receiving an address from the senior missionary, the *twelfth* hour struck, when all fell down on their knees and joined in a solemn address to God. When they had sung an hymn, all retired to rest. Thus, during the meeting, one year concluded and another commenced.

The Moravian meetings for prayer and instruction are pretty frequent; but none that I have attended have been long, which shews wisdom in the missionaries, and their acquaintance with human nature.

JAN. 1, 1813.—We left Genadendal at four o'clock in the morning, after taking leave of the missionaries. We were accompanied by Mr. Wessel, from the neighbourhood of Caledon, in his waggon. We returned to Caledon by a different road from that by which we went, and we had the pleasure to observe much more cultivation. About nine, A. M. we reached Caledon, where we found about forty waggons, filled with people, who had come to be present at the opening of the new church. Mr. Vos preached from Isaiah ii. 2. after which he thanked the landdrost, wardens, deacons, people, and his brethren, for their attention and assistance in building the church. About 385 rix-dollars were collected at the conclusion of the service. The church and minister's house will cost 30,000 rix-dollars, or six thousand pounds currency.

Here I had an opportunity of meeting Mr. Pacalt, one of our missionaries, and conversing with him respecting his proposed mission to Madagascar. I read to him all the information which I had obtained respecting that

island, the discouraging as well as the more inviting circumstances. He remained firm in his determination to go, provided a suitable person could be found to accompany him.

2d. Visited the hot bath in the neighbourhood, the water of which was so hot that I could not hold my finger in it above a second. Mr. Hassner, the proprietor, gave me many useful hints about travelling in the interior.

3d. After the worship of the Sabbath was concluded, we took leave of Mr. Vos, and accompanied a farmer with whom we were to lodge that night. We travelled three hours and a half without seeing any house, or any cultivation, till we arrived at the farmer's dwelling, which was full of children and slaves. Mr. Roos produced a small manuscript book of hymns, which the family seemed to prize as more precious than gold. They formed a circle, and sung three or four hymns without intermission.

4th. I left with the family some Dutch and English tracts, which they received with much pleasure. They were anxious to understand the English language, and regretted they had no means to acquire it. About six in the morning we parted from this sequestered christian family: we observed them looking after us till, turning the corner of a hill, they were concealed from our view. On ascending a mountain we entered a cloud, in which we travelled half an hour, during which time we had a fall of rain. These hills were decked with a great variety of beautiful flowers. At eleven, A. M. we halted, and in a short time were joined by three waggons full of friends from Caledon. They soon lighted up a fire and made coffee for breakfast. We departed at one, and got safely over Hottentot Holland mountain, and arrived at Mr. Roos's a little after sun-set. Though there were twenty people, who came unexpectedly, the family were not in the least disconcerted; our arrival was regarded as an ordinary occurrence. Floors were soon covered

with beds, and the table with dishes; and the numerous guests had retired to rest by ten o'clock.

At nine on the following morning I arrived at Mr. Kuyper's, at Stellenbosh, which was my home.

11th. Occupied the forenoon in visiting the friends of missions, in company with our missionary Mr. Bakker. The first we visited was a person in business, whose wife became a convert to christianity under the ministry of Mr. Bakker, and has continued twelve years stedfast in the faith. She was once a slave. They are rich, have a good business, and many slaves.

A young female slave, brought to the knowledge of the gospel by Mr. Bakker's instrumentality, was dying in the faith. He asked her, last night, why she expected to go to heaven, since all who died did not go there: to which she replied, "Because I believe in Jesus Christ."

Mr. Bakker is a humble, affectionate, gentle, quiet man: he prays much, and says little: is little known and little spoken of, except in his immediate circle; but God has greatly owned his labours.

20th. After having remained two months in Stellenbosh, waiting till the sultry weather should cease, that I might commence my journey into the interior, I left it early in the morning, accompanied by my good friend Mr. Kuyper, for Cape-town, where we arrived at one o'clock, when I again took up my residence under the hospitable roof of Mr. Oncruydt. I had the happiness to meet with Mr. and Mrs. Milne, on their way to join Mr. Morrison in China, and likewise Mr. and Mrs. Harington from Calcutta, who were on a visit for the health of Mrs. H. I was also greatly pleased to find the soldiers' meeting, under Mr. Thom, prospering greatly. My time, until my departure, was taken up in attending to various concerns, which it is unnecessary here to detail.

## CHAP. V.

### JOURNEY TO BETHELSDORP.

*Occurrences in travelling to George—with Visits to Zuurebrak and Hoghe, Hottentot Kraals.*

Our two waggons being packed by eight in the morning of Saturday the 13th of February, they called for me at Mr. Oncruydt's in Strand-street, when I took leave of this kind family, and commenced a journey to Bethelsdorp, and the other missionary settlements in South Africa. The greatness of the undertaking pressed so powerfully upon my mind as almost to overwhelm me, and compelled me to implore the special assistance and direction of Him who holds the stars in his hand, and guides all things by the counsel of his own will. Mr. Milne, missionary to China, went with me in the waggon till we got to a little distance from the town, when he and Mr. Thom bade us farewell and returned

We travelled in two waggons, one of which was drawn by twelve, the other by fourteen oxen. Our two drivers were Cupido, a converted Hottentot, belonging to Bethelsdorp; and Britannia, a Gonacqua: John and Michal, Hottentots, were leaders of our oxen, and Elizabeth and Sarah accompanied us for the purposes of cooking and of washing. About four miles from town we took an early dinner at Mr. D.'s, and at one, P.M. proceeded on our journey over deep sand till four o'clock, when we halted at a place where there was water, for the refreshment of our oxen. Our females soon lighted a fire, and presented us with a cup of coffee on a mat spread upon the grass. At seven, P.M. we departed, the moon shining with all her brightness;

which rendered the evening pleasant; but being obliged to walk, in order to relieve the oxen while travelling over sand, we found it rather fatiguing. At nine, we got out of the road among sand-hills; and in a hollow, one of our waggons stuck so fast that it was half an hour before it could be extricated. About midnight we again lost the road, and were in search of it an hour before it was recovered. In Africa, however warm the days, the nights are cool: this was piercingly cold; we proceeded, however, and about four in the morning, we reached the house of Mr. Roos, a wine boor, who was up at that early hour in expectation of our arrival.

14th. Mr. Messer, the missionary, who has been engaged in the instruction of the slaves here for the last thirteen months, but is shortly to remove to one of the stations in the interior, preached a farewell discourse to his sable congregation. Many of them were so much affected, that they leaned against the wall and wept, saying, How shall we get on the way now?

15th. When on the eve of departure, at six, P. M. we discovered that two additional oxen which we had purchased in the morning, had strayed: two of our Hottentots were dispatched in search of them to the boors from whom we purchased them, from whence they were brought back about eight o'clock, when we proceeded on our journey, after taking leave of the hospitable family. At eleven, P. M. the wind began to blow very hard, and by midnight increased to a violent storm, which made me feel for Mr. and Mrs. Milne, who were to sail for the Isle of France on the preceding day. This storm made us halt upon the highway, and wait till it should be day. I spent a waking, uncomfortable night; but the Hottentots, in their sheep-skins, slept as soundly as if in the best chamber on a bed of down.

16th. At five in the morning we were again in motion towards Hottentot Holland Kloff, a steep and difficult pass over mountains. We were three hours before both

waggons were brought to the summit. At first we hoped that each yoke of oxen would be able to drag their own waggon to the top, but in this we were disappointed, for, after ascending but a small part of the hill, both waggons made a dead halt; an inch further, with all the assistance we could give them, they would not move. On putting our twenty-four oxen to each waggon, they dragged them to the top with considerable difficulty. At nine o'clock, A. M. we halted at a brook till the heat of the day was over. At noon it was almost insupportable.

At six, P. M. we went forward. We killed a grey serpent, which shone in the dark, and emitted a rattling sound, evidently intended by providence to warn people of its approach. Having had no sleep the preceding night, I attempted now to get a little rest, even while the waggon was in motion, and I completely succeeded.

17th. At four in the morning I awoke, fully satisfied with the sound sleep I had enjoyed, and we proceeded on our journey about six. The road being hilly, rocky, and sandy, we were obliged to walk the whole of the stage, and the waggons were several times nearly overturned. About ten, A. M. we pitched our tent among the great bushes which skirted the Bot-river. In a short time after halting, our Hottentots presented us with coffee, which led me to feel grateful for the facility with which the element of fire can be obtained, and to think with pleasure that I was now experiencing a life resembling that which Abraham and the other patriarchs lived in their day; and though it was new to me, I began to feel quite reconciled to it. The river being brackish, I asked for a draught of water, but I found that the cork having come out of our keg, the good water was all gone, and we could expect no more till we should have travelled about ten miles further--within about eight miles, however, Elizabeth discovered a pure stream of water, which afforded us high gratification.

The six Hottentots who accompanied us seldom

sought shelter from the sun; it does not seem to affect them—they were healthy, cheerful, and happy; at one time singing a hymn, at another joining in prayer, and listening to an address from Cupido, whose labours were blessed to the conversion of one Mahomedan slave in Cape-town. At six, we moved forward, and halted at eight, on a rising ground, where we had worship, and a discourse from Cupido, which being in Dutch, I very imperfectly understood.

At two o'clock in the morning we continued our journey, and were assisted with much lightning during the darkness. We found as we walked along several shells of the land tortoise, which had lately been killed by the crow, who raises them into the air, when she lets them fall either upon stones or hard ground, by which their shells are broken, and they become an easy prey. For the first time we found two different kinds of branches growing on the same tree. This is occasioned by an incision made by a bird with its beak in a tree in which he drops a seed which produces a large branch of medicinal properties. At eight A. M. we halted in a valley about two miles from Caledon, where we breakfasted, from whence we moved forward at noon to Caledon, where we spent three hours very comfortably with Mr. and Mrs. Vos, whom we left at three, and arrived at Mr. Wessels, at six in the evening.

In consequence of the rain, our departure on the 19th was postponed till two o'clock P. M. when we set off with an additional supply of ten oxen, which Dr. Vanderkemp had left with Mr. Wessel, about twelve months before. At five, we halted at Sand Fountain, to which Mr. W—— favoured us with oxen for one of our waggons—at seven we proceeded, and halted in a wildnerness during the night, where we found it very difficult to produce fire, as every thing was wet.

We expected at eleven P. M. to have prosecuted our journey, but in consequence of some of our cattle having

strayed in search of water, we could not remove till after six in the morning. About eight we came to a small salt brook, in which one of our waggons stuck so fast, that we were detained nearly an hour; four and twenty oxen with difficulty pulled it out. At ten A. M. we stopped at what is called River-without-end. Having caught a scorpion near our tent, we tried whether naturalists were accurate in relating, that if that animal be surrounded with fire, and sees he cannot escape, he will sting himself to death. However, it died as quietly as any other animal, only darting its sting from it, as if to oppose any ordinary assailant. We saw another animal, which exactly resembled an animated piece of straw, with wings and legs. Having made enquiry of the Hottentots concerning it, they said, the boors named it the Hottentot's god. At six A. M. the thermometer was 65; but at two, P. M. 83.

On the 21st we departed about one in the morning, and at seven arrived at Thorn Place, where we halted for the day. At eleven the thermometer was 92 in the shade, and at three P. M. 94. Just before our departure at eight, I learned that an ox had been left behind sick; when they afterwards returned to the place where they had left it, it was gone, having, no doubt, recovered. At ten, P. M. we crossed Broad River, which is deep and wide, and in the winter season frequently impassable. On ascending its sides we halted for the night, where Cupido preached to us under the canopy of heaven.

On the 22d, we left Broad River, at six A. M. and after travelling over many a hill we reached Zwellendam about mid-day, the seat of the Landdrost, who governs a very extensive district. It is a small town, lying in a valley surrounded by hills. A chain of mountains passes the west end of the town, of great height, and it is the same chain which had been on our left ever since we crossed Hottentot Holland Kloff. The houses of

Zwellendam are handsome, and have a fine appearance in the middle of a desart. An old man whom we met at Broad River assured us we could get every thing in Zwellendam. We were sorry to find that exactly the reverse was truth, for we wanted a second chain to our wheels, a spade, and a little butter, but none of these articles could be procured at Zwellendam. We likewise wanted a block for the waggon wheel to rest upon when dragged, but they had no timber large enough for such a purpose.

At one, Mr. H——— and I left Zwellendam in a hired waggon to visit Mr. Seidenfaden's missionary station at Zuurbrak. The waggon was packed so full of various articles, that we could not sit erect, and we had an unpleasant journey of six hours. Often I was afraid lest the waggon should have been dashed to pieces from the ruggedness of the road, and the steep places it had to descend, however, a slave girl about seventeen years of age, led the oxen cheerfully forward through every difficulty I was surprised at her boldness, for sometimes I expected oxen and waggon to fall upon her. At length an extensive valley opened to our view, where Mr. Seidenfaden labours among a Kraal of Hottentots, and where he has built a house, and cultivated a considerable portion of land.

At seven the bell was rung; when about fifty Hottentot men and women assembled—the meeting began by singing a hymn; when after reading part of a chapter, he addressed them from it, to which, sitting upon the floor, they listened with seeming interest. The service was concluded by singing a hymn, the subject of which was an evening prayer.

A little after five in the morning a bell was rung as a signal for the school to assemble, when about eighteen women and four boys came together, and read out of their catechism for about an hour. A leader spells and pronounces each syllable, which all pronounce after her,

They sing at the beginning and conclusion. Their plan requires much improvement. After visiting and conversing with the Hottentots in their houses, and viewing the ground that was cultivated, we returned to Zwellendam about six P.M. where we found that Mr. Pacalt, missionary, had arrived with his luggage to accompany us to George Drosdy, near which we expected he would be settled, at least for a time, among a Kraal of Hottentots; but our waggons being already overloaded, they could admit of no addition; we were therefore obliged to leave him to labour at and around Zwellendam till some opportunity should occur of reaching George.

We left Zwellendam about seven P. M. The night was cool and windy, yet not unpleasant, and the heavens were studded with stars. One of the three perpetual clouds called by seamen The Cape Clouds, appeared black, but I was satisfied that it is only a part of the Via Lactea, or Milky Way, which being itself destitute of brightness, but encompassed by the lustre of the surrounding stars, has in a clear night the appearance of a dark cloud.

This being the driest season in the year, the boors burn the heath and dry grass upon their extensive ground, after which, if it happens to rain, good grass springs up in a short time. We saw two of these great fires at a distance, which afforded us some amusement, but it must have been fatal to myriads of noxious vermin and reptiles. The lions, tygers, and other beasts, must also experience a temporary inconvenience. We travelled the whole night, till about six next morning. I confess I was surprised that the oxen could continue to travel eleven hours together.

21th. The place where we halted is called Churn-milk-Valley, which is full of trees, all of which are natives of Africa. Thermometer, at four P. M. in the shade, 78. At five we left this valley, directing our course eastward ... the same chain of huge mountains on our left. The ...ntry before us, and towards the sea on our right, was

covered with small hills, many of which resembled Table Mountain at the Cape. I have frequently remarked when travelling in Scotland and England, that when one hill appears of a particular shape, there are others in the vicinity of a similar form: the same thing occurs in Africa.

At sun-set we crossed Slang (or Serpent) river. I tasted of its water, but it was so brackish, that I could not drink it. The boor in the neighbourhood is obliged to bring his water from hills ten miles distant. The country around is thinly inhabited, and the people are destitute of all means of information, respecting the present and the future world. Their life appears to me, mere animal existence. When will this wilderness be transformed into a garden of the Lord? It is an act of the highest philanthropy, and a most exalted display of the power of Christian principles, for a missionary, from love to Jesus Christ and the souls of men, to leave European society, and retire to this gloomy wilderness, merely to do good to its scattered and miserable inhabitants. The man who has been born here, and consequently is ignorant of the advantages of other lands, cannot know the wretchedness of his own circumstances. Our road being constantly up and down hill, greatly fatigued our oxen. At midnight we crossed Dunehox river, where we took in a supply of good water, the value of which in such a country, and at such a season is inestimable.

25. At one in the morning our road was up hill, and very bad, full of deep excavations made by the rain, which in the rainy season falls in torrents. Into one of these deep hollows the two right wheels of one of our waggons sunk, out of which the oxen could not drag it, without the assistance of fourteen from the other waggon. Before two, we came to Krombeck river, where we halted, having travelled upwards of twenty miles at a stretch. The place was surrounded with low trees, and these were encircled by small hills. Having slept

in the afternoon and former part of the night, I could not sleep now; I therefore rose, and walked outside by moonlight. About three o'clock a brightness appeared in the east, and when the sun's light began to overcome that of the moon, many birds by their notes hailed the approach of day. During all this time the Hottentots were fast asleep upon the ground—when these go to rest they have only to lay down a mat, and to cover themselves with their sheepskins, and they sleep comfortably until morning. After breakfast, some of us visited Krombeck, (or crooked back) river, the water of which we found to be pure and well tasted, the trees on each side formed a complete arch over it, which protected it from the penetrating rays of the sun; so that the water was delightfully cool.

Though the day was cloudy at noon, yet the thermometer stood at 90. The place is rather out of the way to Bethelsdorp, but we came in quest of timber to make blocks for the wheels. Without ceremony they cut down a considerable tree, which they sawed in pieces to make what they wanted. I could not but notice a remarkable difference between an African and European climate. In England, if I sat or slept in the least draught of air, it was sure to be followed by a sore throat; but here though I had now slept eleven nights in the waggon, with cold winds blowing through it, I sustained no inconvenience.

About four, P. M. we left Krombeck river, and ascended a hill by a stony path, from the top of which we had an extensive prospect; but all was heath, no field or house visible, except a boor's immediately behind us. Many inconsiderable hills lay before us, and towards these we advanced. For some time we travelled among trees on the banks of the bed of a river which was dry. Large aloes grew abundantly on the sides of the road, and to the very summits of the hills, some of which were ten or twelve feet besides the flower. At sun-set we came

to the end of the pleasant valley in which we had travelled for some time, and ascended a steep hill, which obliged our oxen to make great exertions, and we found the descent nearly as troublesome; however, we got safely along, though the night was the darkest we had experienced on our journey. A monkey near us seemed very angry from his cries, but we could not see him. Some oxen were driven past us, which gave us uneasiness lest some of our loose ones had gone with them. It was long before we could satisfy ourselves as to this point, though the number of our spare oxen was only twelve. At ten, P. M. we were obliged to halt from the darkness of the night. Our oxen were hardly out of the yoke when the clouds poured down rain very plentifully, which continued until morning.

20th. In the morning every thing around looked lively and refreshed by the rain.—At five, we proceeded on our journey. Two stupendous mountains were on our left, whose tops reached the clouds, and formed part of the great chain. At nine, we crossed the Vat river, and halted during the day on its opposite banks. We applied to a neighbouring boor to sell us some provisions, but he had none to spare; however, after coming to our waggons, and conversing with us a little, he found he could spare us some grapes and butter. The wind began to blow so hard about noon, that we found it difficult to keep up our tent, and the rain fell copiously. An oak, under which our tent stood, defended us for a while, but at length we were flooded out, and obliged to take refuge in our waggons.

At three, P. M. we left Vat river. At five, crossed Caffre Schols river, then ascended a hill on the top of which stood a farm house, the windows of which were crowded by the poor slaves, who were curious to see us pass. A little after sun-set it became so dark, that the road could not be discerned; we were therefore obliged to halt until day. Here the Hottentots constructed, in

a few minutes, a portable house. It is made of rushes, and resembles a stair carpet, about six feet wide, which they raise upon its sides, making the two upper sides meet for a roof, and the two ends for a door, extending the two under sides for a chamber, and a spare piece they lay down for a carpet. I went into it, and found it very comfortable. In this rush house, wet as they were by the rain, they sat in the dark, singing hymns for about an hour.

27th. After six hours sleep I awoke about three in the morning, when I was glad to find the rain had ceased, and a small remnant of that moon which had been so useful to us on the journey, was shining from near the horizon. About four, the morning star rose above the hills, and it was not long before the sun sprang up and the darkness fled away, and the birds as usual, testified their joy. At six, the oxen were yoked to the waggons, ready to render us all the service in their power. They serve silently, without ostentation, boasting, or desire of reward: allow them to eat their Maker's grass, and they ask no more. During the night, for the first time, after they had eaten awhile, they drew all round our waggons and slept. I supposed this was for protection from the wild beasts, which they must have seen, or heard, or smelled.

Our stage in the morning was tolerably good, only hilly. One of our company, when in search of the roebuck, saw three ostriches. We saw only one person during a journey of four hours, and he was on a hill, a mile distant—indeed, human beings, besides ourselves, were beginning to be as great rarities as the ostrich. At ten, A. M. we halted at False river, in the middle of a small plain, full of bushy trees, and six low hills formed a circle around us. Were such a spot within five miles of London, it would be of immense value, but here it is worth only a few dollars. If there be any Hottentots in the neighbourhood, it would be a charming station

for a mission, as there must always be good water since there is such plenty in the river, though it be the driest season in the year.

At Cape-town I was told that our table would be plentifully supplied with game by the Hottentots; but had our lives depended on so precarious a supply, we must all have perished. Indeed, very little of the information I received there has proved quite correct.

There is not that difference between the appearance of one country and another, as people who remain all their days at home are ready to imagine. Cultivation and population, and the absence of these, are the two opposites. As to the difference of trees, flowers, &c. it is but little, for, in a week, foreign trees and flowers become as familiar to the eye, as the furze and broom bushes are to Englishmen. This, with other considerations, satisfies me that nothing but the unsearchable Jehovah, as a man's portion, can fully gratify his immortal mind. A man who has travelled much will meet with little afterwards to excite his admiration, and if his happiness be confined to the production of wonder by visible objects, I should not wonder if he became weary of this, and be desirous to visit other worlds, or other systems; as Alexander, whose happiness was chiefly derived from his conquests, after he had conquered the world, regretted that there were no more worlds to conquer.

Thermometer, at seven, A. M. 61 at noon, 66, like a spring day in England. I know not how many of the boors in South Africa would be able to consume their time, were it not for the aid of tobacco. They seem to have no mental resources; no taste for reading, (many, indeed, have no books to read ) few subjects occur for conversation they seem, therefore, under the dreadful necessity of murdering time by smoking pipe after pipe.

Left False river at three, P. M, and walked on before

the waggons. While waiting for their coming up, I often recollected the counsel of the wise man, who says, "Go to the ant, thou sluggard," viz. for instruction and reproof; and the more frequently I do so, the more I admire the wisdom that taught him to select this insect as a pattern of activity; for, of all the creatures God has placed on our globe, this seems to be the most active and industrious. All their nests that I have watched have exhibited the utmost activity. Every one appears in such haste to accomplish his object, that they resemble the inhabitants of a city when on fire in all quarters; and this activity is not confined to particular nests, or particular times of the day, but is an universal virtue among ants, exhibited from sun-rise to sun-set. Viewing their motions while the waggon approached, I observed a little ant, with great exertion, bringing a large prickly seed home to the general magazine, which it carried in its mouth. When its progress at any time was impeded by a stalk of grass lying across its path, it immediately turned about and dragged it after it. I observed great ingenuity in this contrivance. On arriving at the mouth of its nest, which was under-ground, it left the seed above, ran into the hole and soon brought a large ant, who laying hold of the seed carried it down with the greatest ease. How it conveyed the information to the other that his assistance was required, I could not conjecture, but the great ant seemed perfectly aware of the business on which he was called.

In about half an hour after setting out, we came to a steep declivity on the side of a hill, which we descended without receiving any damage. When we spoke to Cupido of the badness of the descent, he said it was a *Moy pat* (or fine road) compared to some we must yet descend. When dark we halted on the road, near a place called Hell. We soon kindled a large fire, being surrounded with fuel, took a cup of coffee, and then engaged in divine worship. Cupido's heart was warm, for

he spoke to us of the second coming of the Son of Man, till a considerable part of a candle had burned to the socket. At one time he compared this to the sudden attacks which the Bushmen make. When one of our company offered Cupido a little Cape brandy, as he had walked the whole stage, he refused it, saying, he had never tasted spirits since the Lord opened his eyes.

The immense variety of flowers, and flowering plants and trees, in Africa, is truly wonderful. They proclaim the handy works of the Lord; and he must have some particular reason for affording such a display of his wisdom and power to the inhabitants of Africa. Some would tell me that it results from the soil and elements; but this conveys no more information on the subject than if, when inspecting a noble edifice, one should tell me it was produced by hammers and chisels. True, these were the instruments, but an architect and his assistants were the agents; and they had a particular design to answer by rearing such a building.

28th. We left our night's residence at six, A. M. and came to what is improperly named Hell. It is a small plain, with a river running past the end and one side of it, which appears from the road far below, and is so surrounded by hills that it was some time before we discovered by what avenue the river entered it. The road also has two very bad descents, where many waggons have been dashed to pieces. The remains of one that had broken down lately were lying at the head of the first descent: ours, however, descended without harm.

Now we had to cross the broadest river I had seen in Africa, called Hous river. Before we ventured across, Cupido waded into it to ascertain its depth, and having pronounced it passable, we crossed through a strong and deep current, and it was well we did so at that time, for in less than an hour it rose so high, in consequence of the late rains, that we could not have effected our passage. Its bed, in winter, appears to be more than a quarter of a

mile wide, when it is completely impassable by all kinds of travellers. In the winter bed of the river we met with an entirely new class of trees. That kind which was most numerous, much resembled our larch, only it bore a small flower, and beautiful red berries of an oval shape. We halted about a mile beyond the river, and Cupido preached; when the boor's wife and family attended. We gave her Dutch tracts, and I spent some time in teaching her children their letters. She gave us plenty of churned milk and butter. None of the children knew one letter in the alphabet: they were remarkably shy, having perhaps never seen so many people together before. Thermometer at noon 71. At two, P. M. four Hottentot women, an old man, and four children, came to have conversation with Cupido. When he and they had seated themselves on the grass, I admired the facility with which he introduced a conversation with each. He asked the old man if he knew any thing of God, which began a long conversation with him: he inquired of another if she had any love to God, which served as a foundation of a conversation with her. In this way he had a particular conversation with each. This lasted for an hour and an half, and I hope it will not soon be forgotten.

At sun-set we departed from Hous river, and travelled until eleven, P. M. along a narrow pass, not more than 500 feet wide, between two chains of hills. In the day it would have been pleasant, but in the night it was gloomy. We crossed the bed of a river four or five times, which must render it troublesome in the rainy season. We passed three boors' houses, which, from their nearness to each other, proves that the ground is good, so little of it being able to support three families; and likewise a rock, which in the dark resembled fire, from its peculiar whiteness: it is called Honey rock. On halting among the hills, a small hamper and a blanket were missed from the luggage waggon. John and Michal

returned to search for them on the road. They returned with them two or three hours after.

March 1. About six, A. M. all being ready, we proceeded towards the head of the pass, where we had to go over a considerable hill, when an extensive prospect opened, of a valley and hills beyond hills, but all low, except the range of high mountains which still continued, on our left, to run north like a stupendous wall. Our party made many attempts to kill game, but hitherto without success. Passed two boors' houses, crossed March River, and halted on a fine plain to refresh our oxen and ourselves. After breakfast, Cupido preached. About eleven, I took a walk on the banks of the river, and sauntered forward, till it brought me to two hills, whose rocky sides nearly touched each other, leaving only sufficient space for the passage of the river. I sat down upon a rock in this solitary place, and put my feet into the water, which, from the sun's heat, was lukewarm. While sitting on this rock, out of the view of all human beings, I recollected I was in the land of lions, tygers, wolves, &c. I mused upon this till I almost imagined one of them was at my back. I looked up the pass towards where it closed, which was not above 200 yards beyond me, and imagination fancied dens of lions there; but the appearance of a little crab, moving at my feet, diverted my mind from these frightful imaginations, till my fancies returning I thought it right to decamp. While retiring, as I walked on the sand of the river, observing the footsteps of a man, like Robinson Crusoe, I shrunk back; but on looking around I found that the footsteps must have been my own.

We left March river (as we called it for want of its real name) at three o'clock, P. M. and at four had a glimpse of Mussel Bay. As we travelled along, we found the road strewed with dead beetles, most of which die one of the most painful deaths conceivable. Their entrails are eaten away by some little insects. I have found

some walking along with little more than their hearts left. Before sun-set we reached Little Brak river; and we arrived very opportunely, for the tide from the ocean which comes up every twelve hours, had returned, and a postman who knew the crossing well, came up just at the time when we had occasion for his counsel. He rode foremost, then our spare oxen followed, and after them our waggons; and we all got over safe, though our oxen, at one time, had only a few inches of their bodies above water. In ten minutes we had to cross another wide branch of the same river, which, though not so broad as the former, was deeper. Cupido gave some serious advice to the black postman about salvation. We went forward in the dark till about nine, P. M. when we were glad to halt at a pool of water, being considerably fatigued.

2d. When I awoke, at four in the morning, I found we were surrounded by a thick fog. Walking to a little distance from the waggons, I perceived the fog to be confined to the lower part of the valley, between the hills; for while walking, at one place it was dark like night, but a hundred yards farther on I enjoyed a clear atmosphere and pleasant sun-shine. In about a quarter of an hour the sun dissipated the whole, which reminded me of the scripture, which describes the goodness of some as resembling "the morning cloud, which passeth away:" I never before witnessed so striking an exemplification of this simile. At eight, we crossed a plain, encircled with hills, beautifully covered with trees and bushes, about five miles in circumference, through which the Brak River runs in a serpentine course. This river we crossed immediately on reaching it, when three other waggons, that had been waiting for the retiring of the tide, followed our example by crossing also. It was broad, and at one part very deep; but the worst was to come; for almost immediately we had to ascend a steep hill, which required, for a long time, the utmost exertion of our oxen to drag up their heavy burdens. On reaching the summit,

we found ourselves on the margin of an extensive plain, called Greenland, from which there is a charming view of Mussel Bay. On this plain we halted at nine, near a pool of water, which, compared to what we had been drinking for some days, was very good: opposite to which, on an adjacent hill, we saw many sheep feeding, which our people said were all runaway sheep, which now belonged to no one.

Before dinner I walked to a wood below us, but found it impenetrable, owing to the thickness of the underwood: it formed a most convenient retreat for wild beasts. I squeezed many of the surrounding plants between my finger and thumb, and found they emitted a pleasant scent. To observe the diversified forms of the leaves of plants and trees affords great gratification. Though all differed, yet their forms were so simple, that I wondered I had not conceived of them before. I observed no part of the wood that had been penetrated by man, but many that seemed to have been visited by wild beasts. Our view of the surrounding country was extensive, but in all the range not one cultivated spot was visible. While Cupido was exhorting at noon, three boors, on horseback, stopped for some time, seemingly astonished at what was going forward. Thermometer, at seven, A. M. 74: at noon, 76.

Leaving Greenland at three, P. M. we travelled over a plain until six in the morning, when we halted at Mr. Barnard's, Kleinfootein, who received us with much kindness into his house. While walking about alone I came to a small hut, in which I observed a very aged black woman, crouching by a small fire, for the evening was cold. She was covered only with a sheep-skin, and was very infirm and nearly blind with age. I asked if she had ever heard of Jesus Christ, but she could not understand me; wherefore I went in search of Cupido, whom I brought to her, but he could make nothing of her. A woman came who informed us that this aged person was

her grandmother, that her mind was weak, and she knew nothing. Of course we left her in the hands of God, who is the judge of all the earth, and will act righteously towards her. At eight P. M. Cupido, before prayer, addressed the family, slaves, and our company, who together formed a tolerable congregation.

3d. Rose at five, but finding the morning foggy, and the grass wet, I walked only in an orange grove before the house, where I observed the passion flower growing luxuriantly among the trees and bushes. We found ourselves about five hours journey from George Drosdy, and the road being very bad, the boor kindly offered to assist us with fresh and strong oxen to the Drosdy, which we thankfully accepted. Accordingly, after worship and breakfast, he put twenty-four good oxen to our waggons, and accompanied us himself. In half an hour our gratitude to the boor for his assistance was greatly increased, when we perceived two steep, rocky cliffs we had to descend and to climb. The oxen were frequently on their knees while ascending the latter, in consequence of round projecting rocks they had to surmount, on which they could not stand: however, by lying down, the poor creatures kept their places until their companions got the waggon to move a little forward, when they rose again upon their feet and drew with all their might. After much noise by tongues and whips, many falls, and much hard pulling, we reached the summit without any accident. We surmounted three other similar cuts between mountains with similar success, but none of them were quite so difficult as the first. We then came to a descent of thirty yards only, but steeper than any we had yet encountered; it seemed like dropping the waggons down from the top to the bottom. When the attempt was made, every eye was directed to the waggon, and none were unconcerned spectators. However, they comforted me with this consideration, that these were not so bad as some cliffs we had yet to encounter. In this way I have

been amused during the whole journey—I could not contradict, because the regions were utterly unknown to me.

As we approached the Drosdy, two Hottentots on horseback met us from Hooge Kraal, where we intended to fix a missionary. Having heard a report that morning of our approach, the captain of the kraal dispatched them to inquire into the truth of it. They both appeared to be agreeable young men, and rode along with us till we were safe over the last bad part of the road, when they galloped off in high spirits, with the tidings of our being at hand, and were soon out of sight.

At one, P. M. we arrived at George, which is so named after his present majesty. The buildings commenced only about eleven months ago. The situation was selected by Lord Caledon, the late governor, and it has, I think, been judiciously chosen as a proper place for a town. A more pleasant one I have not yet seen in Africa. It abounds with wood, water, and majestic scenery. The neighbouring wood is extensive, full of all kinds of trees belonging to the climate, and sufficient to supply them with timber for a thousand years. The ground is good either for corn or pasture; there is plenty of clay for making bricks, and abundance of lime on the sea shore, which is only a few hours distant. The Landdrost's house is building—the prison and court-house are finished—the Secretary's and some other houses are nearly finished—the two principal streets are to cross each other at right angles, and the church is to stand in the centre. The streets will be two hundred feet wide; on each side of them is to be planted a row of trees, not only for ornament, but for defending passengers from the scorching rays of an almost vertical sun.

Soon after my arrival, I waited on the Landdrost, who received me with much frankness, and shewed me every attention. We went in his curricle to visit the neighbouring wood, which was a gratifying object, from the great height of the trees, and their all being new to me;

and that which enhances their value, is, they are all evergreens. With much labour a considerable stream of water has been carried across the wood from a neighbouring mountain to supply the rising town. The water resembles in colour, Lisbon wine, yet has an agreeable taste. The timber not only of the iron tree, but of most of the others, was solid and heavy, like a piece of marble. The underwood and weeds growing among the trees were likewise novelties to me. Indeed, it would require one to live to the age of Methuselah to view all the variety of objects the Creator has placed upon this world, and perhaps eternity would be requisite to explore all the variety existing in the boundless empire of Jehovah; for " who by searching can find out God, who can find out the Almighty unto perfection!"

The Hottentot captain of Hooge, Kraal, whose name is Dik Kop (or thick head), was at the Drosdy before us, and in the afternoon about sixty people from his Kraal visited us also, when Cupido preached to them—they were mostly females, the men being engaged in working at the Drosdy. They remained sleeping round our waggons all night. They were all anxious to have a teacher sent to them. Their anxiety arises from brother Read having preached some time ago at the Drosdy, while attending the Circuit Court. The Landdrost readily granted permission for a missionary to settle among them.

4th. On intimating my intention to the Hottentot captain, of visiting his Kraal, he instantly dispatched two of his people for horses, to carry me and Brother Bartlet, who was to act as my interpreter. At one, P. M. we set off, the captain and the others having gone forward on foot. On arriving at the kraal, which was about three miles from George, we collected the people in and around the captain's hut, which was small, and composed of rushes and branches of trees. The furniture consisted of two low stools, and two or three pails

for containing water. A very aged man, almost destitute of clothing, came into the hut, sat down at my side, kissed my hands and legs, and by the most significant gestures expressed the greatest joy and gratitude that a missionary was to be sent them. We asked him if he knew any thing of Jesus Christ. His answer almost petrified me. "I know no more, (said he,) about any thing than a beast." Could I but have brought the great missionary meetings of the month of May, to this kraal, to witness the scene that passed, I think they would have thrown in handfuls of gold to aid the missionary funds, till the Directors should be alarmed, and cry out like Moses at the tabernacle in the wilderness. Stop, brethren, you are giving more than is necessary. Six or eight and twenty of us were packed into a small hut; a crowd at the door: every eye and ear watching the motion of my lips, to know when I should assure them that a missionary would come among them. The captain offered to go to Zwellendam and bring brother Pacalt, which is a fortnight's journey. They offered the largest house they had for his present accommodation, and promised immediately to begin building a better. After further conversation, I assured them he should come, and wrote a letter to Mr. Pacalt in their presence, which I gave to their captain, who engaged to go with it as soon as his waggon returned from the mill, where it was sent for some meal. We then got all the young people under twenty years of age collected before us—there were about forty, many of them interesting figures—they all expressed their desire to be taught to read, which not one in the kraal can at present. We then walked to a rising ground behind the kraal, to obtain a view of their situation, to which we were accompanied by almost the whole kraal, men, women and children. The young people played around us with uncommon cheerfulness, and brought me as presents many of the fine flowers that grew spontaneously in the fields. I doubt if they had ever before

witnessed so happy a day in their kraal. I trust this is a people prepared of the Lord for receiving the gift of eternal life through Jesus Christ our Lord.

The Landdrost's lady has a taste for collecting the natural curiosities of the country, and has been pretty successful. I was gratified by a sight of many of them, but the little time I had to spare prevented me from seeing many more.

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## CHAP. VI.

### OCCURRENCES IN TRAVELLING FROM GEORGE TO BETHELSDORP.

After taking leave of the Landdrost and family, thanking them for their kind attention, we left George at five P. M. Most vivid lightning issued from the clouds which hung upon the high mountains on our left, and we had a few loud peals of thunder. The darkness of the night about seven o'clock caused the flashes to appear with peculiar grandeur. We were travelling to a timber boor's (M. Standard,) at Papoon Kraal, who had kindly offered his oxen to take us over an extremely bad cliff.

There are various ways of helping forward the work—the poor slaves and Hottentots, who had neither silver nor gold to give, assisted in yoking our oxen to the waggon, which is always a troublesome business—a black man offered to drive our spare oxen a stage, and this boor to lend us oxen to take us over the cliff—indeed the boor's wife told us that the cliff is so distressing to their beasts, that had one of their neighbours offered twenty dollars to take two of their waggons over it, she would refuse, but she did this for the cause of God, and well she may, for she owes even her own soul to the missionaries, as God's instruments; and her husband, I trust is

equally indebted to them, and many others scattered over this part of Africa. He told me, that before the missionaries came among them, the people around, who called themselves christians, knew little more than their cattle; now there are christians *indeed*, here and there; all, directly or indirectly, the result of missionary labours. Many of these grains of wheat have sprung up almost imperceptibly. The knowledge of divine things has been handed from person to person, according to the parable of our Lord concerning the leaven put into a measure of meal. The wisdom displayed by the Redeemer in his parables, and many of his sayings has struck me more forcibly since I went into Africa, than ever before.

In the evening Cupido had an opportunity of preaching at Mr. Standart's, to upwards of thirty people almost all blacks. Several belonged to waggons that, like our own, had halted for the night. I never felt a stronger desire to be able to preach in the Dutch language than upon this occasion. While writing, four black females were passing my tent door, each saying Good evening, as they were about to depart with their master. I inquired if they could read—with most significant shakes of their heads, they all said, No; but that they had heard from Mr. Read it was good for the soul, and that upon their knees they ought to pray unto God. After a little conversation they walked off suddenly, in consequence, I suppose, of hearing the sound of their master's waggon departing.

In the boor's house there were two apartments. I think about ten of us slept in one. The greater number lay upon the floor; however, I got my own mattrass and bed clothes from the waggon, and slept comfortably till the day began to dawn, but after that, it was impossible, so great was the confused noise of cows, dogs, and geese.

5th. Our departure was postponed till the morrow, which gave Cupido an opportunity of preaching to about sixty people, many of them travellers, halting for the night.

6th. Rose at five in hope of getting forward on our journey. Those who had been sleeping around had only to shake themselves and stroke down their clothes, and then go to work. When every thing was made ready for departing, it began to rain; the people then told us, it would be impossible for their oxen to draw the waggons over the kloofs, or cliffs, we must therefore remain patiently till the rain should be over and the roads dry.

The place is called Papoon, (or pumpkin) kraal, of which Vaillant in his Book of Travels says many fine things, and certainly it is a charming place. The boor is a simple hearted, friendly man, and appears to fear the God of Israel. His wife is a sensible and zealous Christian. She has many opportunities of improvement, as her house is visited by travellers almost every evening.

During a suspension of the rain, two of us walked to a neighbouring wood, where every thing appeared in a state of nature, never having experienced human interference. The apparent disorder in which the trees and shrubs stood, was far more enchanting to the beholder than any human arrangement could have made them, like the unequal length of the fingers on the hand, whose inequality is an ornament. Many trees of antiquity, rendered feeble by the lapse of time, were unable to support themselves, and therefore reclined in various positions, on those that were able to support them; and as they had lost all their own ornaments of leaves and flowers, other plants, such as ivy and wild vines were rapidly supplying this defect. Many beautiful myrtles were growing to the height of fifteen or twenty feet.

The wood lay between two mountains, and a river flowed between; but so tall are the trees, and so abundant their foliage, and so thick are the shrubs on each side, that even at mid-day the river flows in an agreeable obscurity. With great pleasure we walked a little way along the left bank of this concealed river, under the shade of healthy evergreens. No place could be more retired. But while enjoying this sublime gratification, I observed a scorpion near my foot, which we killed. Cupido preached to about sixty people in the evening.

7th. Rose at six, and found the rain continuing to fall pretty plentifully. The thunder rolled around us the whole forenoon. It continued for a while on our side of the mountains, then on the other, after which it returned, and was succeeded by much rain, which threatened to swell the rivers, to protract our stay at Papoon kraal, and to try our patience. I spent most of the day in musing on Stephen's last and dying speech, which is a noble example of fidelity to his master and to man. His life was in the hands of his audience, nevertheless he testified to them the most cutting truths, even when dying one of the most painful deaths which imagination can fancy, he was unquestionably the happiest man in the whole multitude.

A waggon which left Papoon kraal three days before stuck fast in the mud, and there it remained immoveable. The wolves were beginning to be rather troublesome. On Wednesday evening, while Cupido was preaching at George, one of them attacked two cows hard by, wounding the one and killing the other. Two of the Hottentots who attended the worship, mounted their horses and rescued the wounded animal.

Towards evening the rain began to descend in torrents, which had a gloomy aspect to us travellers. I felt much as in a calm at sea, when the ship lies like a log in

the water. Cupido preached at seven in the evening, and at seven next morning.

8th. The rain continuing the whole night, I awoke at four in the morning, by the drops falling upon my pillow. At seven, the clouds began to disperse, and the rain to cease—at nine, the sun began to shine, and we had soon what is called a fine day. Three persons were dispatched to examine the state of the river and cliff. On returning, they reported it would be passable the next day, if there were no more rain.

There are three female slaves here, who came from very different countries; one from the East Indies, the second from Madagascar, and the third from Mosambique, yet they seem cheerful and happy; but no man, unless he view them with an adamantine heart, can observe them without pity. They are removed for ever from the place that gave them birth, from parents, brothers, sisters, all their relations, and all the companions of their youth. In retirement, reflection on these privations must frequently occasion the most pungent sorrow. The original captors, and the holders of slaves, are not aware of the misery they are entailing upon that part of the human species. The reason why they are not aware of it is, because it adds to the riches of the one and the convenience of the other; but certainly both are guilty of far greater crimes than many in England who are punished by transportation or death, such as shoplifting and forgery; but this will not be acknowledged by the present race, till they appear before the tribunal of the Son of God.

Slaves and Hottentots seem not to regard being thoroughly wet; they make use of no means to keep themselves dry. Many of them came in the evening to worship drenched with rain, yet sat down upon the floor as contented as if they had been perfectly dry. Our Hottentots use means to defend themselves from the power-

ful rays of the sun, but it appears to them of no consequence to be sheltered from the rain.

I confess that I derived much pleasure from beholding the novelties of Africa; yet I would rather see a believer in Jesus than a mountain of chrystal, considering the former to be a more wonderful work of God than the latter, though I am aware, few comparatively will concur with my sentiment; at the same time I must acknowledge, that I derive great pleasure from examining the works of creation, as displaying the wisdom and power of him who created them.

After dinner, Mr. B—t and I set out upon a ramble in a wood to the eastward, and to examine the state of the river after the rains. We endeavoured to force our way down the hill, through the underwood, but after toiling for an hour, we found we had made little progress, and the difficulties before us appearing insurmountable, we returned to the margin of the wood. We attempted to reach the river by another part of the wood but were equally unsuccessful; yet our attempts to penetrate the wood were not altogether fruitless, for thereby we had many views which were very gratifying. In our excursion we came to a tree which had apparently many thick ropes hanging from its highest boughs, which were really as pliable as ordinary ropes; but how these plants ascended to so great a height, without twisting round the tree or being aided by its branches, we could not conjecture. It is called by the natives Bavian's tow, or Baboon's rope. The wild vines were also abundant, some of which might have measured two hundred feet in length. Returning a second time to the skirts of the wood, we proceeded in search of some path by which we might reach the river; and such a path, at length, we found. It was six or eight feet wide, arched over by the branches of trees, and sometimes by superannuated trees lying across. Along this path we walked about half a mile before we reached the river. This we

found to be about thirty feet broad. We got upon a small island in the middle, where we halted a little to observe the surrounding scenery. The steep sides of the hills were completely covered with ancient trees, and appeared to hang over us. The first words on looking up to them, which I almost felt impelled to utter, were, Grandeur upon grandeur! Indeed I found our language inadequate to convey an idea of my feelings while viewing these wonderful works of the Lord. The sun which was within an hour of retiring, so gilded about half of what we beheld, as to throw an additional splendor on the scene. The river was evidently swelled by the late rains; it was deep and rapid in its course. We returned before sunset much gratified by our excursion.

At the side of my bed at night, hung the carcase of a fat sheep that had been killed in the day. When a man has made up his mind to take every thing as it comes, such extraordinaries will make but a trifling impression; though I never before was placed for a night so near a carcase that was to be eaten: however this occurrence scarcely occupied my thoughts for five minutes.

We all rose in the morning by break of day, in the hope of recommencing our journey. Mr. Standard yoked thirty-two excellent oxen to our two waggons, and happily we got once more in motion: after travelling about four miles we reached the cliffs that had engrossed a great part of our conversation for several days past. I confessed they exceeded what I had previously conceived. At one place I observed a step in the rock which crossed the road, and must have been two feet and a half in perpendicular height; there was also a quick, dangerous turn in the descent where the rock was as smooth as glass. Here one of our waggons took a swing, and was within half a foot of being over the edge of the path, when it must have fallen several hundred feet of perpendicular height. The descent continued for about half a mile, when we crossed a river

about two hundred yards above its entrance into the sea. It was not deep, as the tide was down, but it was troublesome from the many large stones that covered the bottom. When I viewed the cliff we had to climb on the other side, I trembled for the poor oxen; however up they went, and after many a lash, and many a fall, and the loss of some blood, they dragged all safe to the summit, where we had great reason to thank our kind friends for the service they had done us.

After halting about two hours in the vicinity of a brook, we proceeded on our journey. At three, P.M. we came to a cliff somewhat like the former, but not quite so bad, which, after consuming much time, we also surmounted. A little after sun-set we halted near a wood, which our Hottentots told us was infested by elephants, none of whom, however, were seen or heard by any of us.

10th. At six in the morning we were again in motion, and in a few minutes entered the wood, across which our road lay. It had a most venerable appearance, from the extraordinary loftiness and great thickness of the trees, many of which must have flourished in the ages of antiquity. A thousand trees taken from this extensive forest could scarcely be missed, yet could they be transported to London, they would probably produce for the proprietor twenty or thirty thousand pounds, but they are of trifling value here, for the value of any article of course depends upon the situation where it is found. We continued for some time admiring the immense size of this and that tree; but a prospect was soon presented, which completely diverted our attention from such objects of curiosity. It was a long, rocky, and steep ascent. The first waggon, though twenty-six oxen were yoked to it, was two hours before it reached the summit, and the second, with the same oxen, was three hours The bustle and anxiety of our minds during these five

hours can only be conceived of by those who have been placed in similar circumstances. The last waggon was about two hours in moving forty yards, the oxen sometimes falling, ineffectually drawing, getting into disorder, or resting. Could the long string of oxen be got to pull exactly at the same time, such difficulties would be more easily surmounted; but perhaps while some of the foremost are drawing, others behind them are standing with their heads where their tails should be, in consequence of no traces being used, and while getting these to wheel about, the front ones get into disorder; and though twenty draw together, yet if the two nearest the waggon, do not act their part properly, the labour of the rest must be useless. I enter into these particulars to assist friends at home in forming a just conception of travelling by oxen. While these things were going forward, Mr. Bartlet and I were busily employed in repairing as much of the road as we could, levelling rocks and filling up holes: we completely repaired about a hundred feet, and a little improved the remainder, which extended about half a mile to the top. Many of the stones which we removed had probably lain in the middle of the path for a hundred years, and damaged many a waggon, but because it was equally the duty of every one that passed that way to remove them, no one did it.

On arriving at the summit of this rocky ascent, we felt like people at sea after weathering a severe storm; we had soon however something of a different nature to encounter; the rain descended, and drenched most of us to the skin. But for the rain and fog, this part of the road would have been pleasant, being surrounded with flowering shrubs of various forms and tints, all of which would have been admirable curiosities in England. We travelled on high ground, yet we came to the base of a high mountain whose top was hid in a cloud, over which it seemed our waggons must pass. We therefore halted

to refresh, and prepare our oxen for the tiresome task. We soon lighted up a great fire, but as the rain fell fast we could not get our clothes dried.

At three, P.M. we began to ascend the mountain; on reaching its summit a very extensive view opened to us: at five, we descended a long and steep declivity, at the bottom of which is a place called Little Hell; for what reason I do not know, as there is nothing terrific about it: from the lowest part of the road, indeed, you look down to a deep hollow, but there is no cliff or precipice. We had now a still higher mountain to get over, whose top we had not yet seen, it being covered with clouds. Though the sun had nearly finished his race, to lessen the labour of the next day, we determined to ascend part of it. We scrambled up about a quarter of a mile, and there halted for the night. The night being cool, and our clothes damp in consequence of the rain, every one assisted to collect materials for making a fire, and we soon had a large one. I was afraid we should not procure water on such high ground, but our Hottentot women soon found some that was very good—indeed they find water with facility where an European would perish with thirst.

11th. We got out of the waggon before sun-rise; the morning was pleasant, the sky serene. While the people were collecting and putting in the oxen, we made a great fire, and had some coffee. We began to climb the mountain about half after five in the morning, and reached the summit about nine. The oxen of the two waggons were obliged to be yoked for some time to our luggage waggon. At one turn in the hill, we spent an hour and a half in getting round it, owing to the great length to which twenty-six oxen reach, and the sharpness of this turn; when they all pulled, it was nearly impossible to prevent the waggon being turned over the precipice, which must have dashed it to atoms. The remains of two waggons were lying at the bottom of this cliff,

which served as a warning to us to beware of the danger. The fore wheel at one time got to the top of the mud fence, when all hands went to work, in order to lift the fore part of the waggon back into the road, which we happily effected: for some time this was necessary to be done almost every yard the waggon advanced; however, we reached the top of this ascent in safety, and soon after we all arrived on the summit of the hill, when every one seemed pleased, and ready to congratulate each other on the occasion. This summit is called Devil's Kop, (or Devil's Head.)

I do not know how high the roads may lie over the Appenine mountains in Italy, but I question if waggons loaded so heavy were ever mounted higher in the air, than those which crossed this mountain. The surrounding prospect was highly interesting. Platenburgh Bay formed part of it. But neither house, nor man, nor beast, nor any cultivated spot being visible, gave rather a dullness to the prospect. Elephants and buffaloes traverse these mountains, but none shewed themselves to us. Elizabeth pointed to a cliff in the old road, where a waggon and oxen fell over, and were literally dashed to pieces.

After many ups and downs, we arrived at White River, about eleven, A. M. The only occurrence during this part of the journey was, that the chain confining one of the wheels broke while descending a very steep and stony part of a hill; but by keeping the oxen running as fast as they were able before the waggon, they reached the bottom in safety. They told us that the greatest impediments during the remaining part of our journey to Bethelsdorp, would be the rivers. We were now in a plain called the Long Kloof. Thermom. 70.

Left White River at five, P. M. A little before sunset, Gasper killed a brace of fine partridges, and attempted to shoot two roe-bucks, but they saved their lives by a speedy flight. At eight, P. M. we came to Sondag (or

Sunday) Place, on Koorbomes River. Our Hottentots called at the boor's to purchase flour, but he had none to spare. I walked after them, and found the boor could speak English. The family and slaves were together in a large room, which was a comfortable one. Though the boor could spare nothing for us, he anxiously solicited some snuff from us, when I gave him a little out of my box. Tobacco, snuff, powder, tinder-boxes, and flints, are the chief articles in request in these parts. On leaving Sondag Place, we crossed a fen in which were many pools of water, through which our road lay. There is a chain of hills runs on each side of this long valley, which by planting trees, or by cultivation, might be made one of the most delightful spots in Africa: at present it is a lonely wilderness, having nothing to relieve the wearied eye except the variously shaped mountains. At eleven, P.M. we passed another boor's place, and were saluted with the barking of many dogs, which seem to abound in Africa more than men. These animals are only useful as watchers. A shepherd's dog from Britain would have assisted us more in driving our spare cattle, than a thousand African ones. It would be well if some of these were sent over to instruct African dogs to be more useful to their masters. Perhaps were the people here to witness their sagacity, they would suspect they were rational beings. The moon retired about midnight, and we halted where the hills, on each side, nearly met.

12th. We could not travel a stage in the morning, as the oxen were not sufficiently rested. We sent to a boor's place, about a mile distant, in search of provisions: it was called Wildeboom (or Wildtree) Place. The family had much the appearance of a farmer's family in England. We dined with them. Water is the only drink at this meal: whatever may be eaten, little is drank. Perhaps it would be the same in England were water only provided. The people might have plenty of

wine, if they chose to be at the trouble to plant a sufficient number of vines; and there are millions of empty acres on which to plant them. When we had returned from a walk in the garden, the mistress reproved her son for taking us there; for, in consequence of long wild grass growing in many parts of it, she said, it was full of serpents; and none of us wore boots.

We spent much of our time while here with Mr. Barkhouse, son of the boor, who lives at a small distance. He is rather a singular character, having been dumb from a child. He never was taught any trade; yet he is a good carpenter, waggon maker, founder, and smith. He makes every thing about a musket except the barrel and the lock, with many other articles, especially cutlery; and all are executed nearly as well as if done by the best workmen in Europe. He knows exactly what every thing he does ought to be charged, but how he knows it I cannot conceive. While I was with him he pointed significantly first to his ears, then to his mouth, and then to the heavens; evidently intimating that the God of heaven had chosen to make him what he was, deprived of two of the most valuable faculties of man, hearing and speech. His bed-curtains attracted my attention, being entirely composed of rushes, and looked very well.

After dinner I walked to a brook of charming water, to indulge myself with a draught of its crystal stream. A slave, about thirty years of age, who had watched my motions, came running to me and asked me if he should bring me a bason to drink out of. On bringing it, he seated himself by the side of the brook, and told me that all the slaves there would like to go to the schools, (a name given here to missionary stations,) to learn to read; but, said he, we are obliged to work, and cannot go; but could not one of them come to us? We work from six in the morning to six in the evening, and should have plenty of time before and after that to learn. Neither Cicero nor Demosthenes could have said any

thing to touch my heart more than the words of this poor black slave. Had I possessed the power, I certainly should have instantly created a missionary, and there have left him with them. I asked him if there would be a sufficient number of people in the kloof for a missionary to labour among. O plenty! plenty! said he. Yet it would require a telescope to see from one house to another. But the man was in good earnest for instruction. I gave him some encouragement to expect assistance, as soon as it might be in the power of the society to afford it. I inquired of the family how they spent their time on Sabbath days, seeing they were many days' journey from any place of worship. They said, in reading good books.

In the winter they have sometimes much snow and ice in the kloof; for though it is a valley at the bottom of hills, yet it lies several hundred feet above the level of the sea, and for want of cultivation the ground is damp.

We left Wildeboom at six, P. M. ascended a long steep hill, and travelled for some time along the side of one, when we came again into a narrow valley, between mountains. I never before adverted much to the utility of frogs. I cannot say that wherever there is water there are frogs, but generally wherever there are frogs you will find water; and in a still evening they are heard when half a mile distant; so that by their croaking they seem to call upon the thirsty to come and drink. A little after midnight we halted.

13th. At seven, A.M. we were again in motion: at eight, though cloudy, the thermometer was at 85. Flowers seem to have their native districts as well as men: we met with many new ones this day. We halted about nine, A.M. at another place called Sondag. Those who have lived all their days in this retired corner, must have as confined conceptions of the world they dwell in, as those who have never been out of the little island of St. Helena. Nothing could be obtained for

money from the boor; indeed the family, and most of the slaves, kept at as respectful a distance as if we had been an invading enemy. If I might judge from the meagre appearance of the dogs, which made various attempts to plunder our waggons, food must be very scarce. At five, two waggons halted on the other side of the river. They came from Namasia to attend a vendue (or auction,) which was to be at this place on the morrow.

In the morning our Hottentot, John, was sent back to search for an ox that had fallen behind during the night. He returned with it about nine at night: he had been so persevering as to go back to Sondag Place, which was at least twelve or fourteen miles; and on his return I could not but notice his apathy. Notwithstanding his having walked about four and twenty miles, without tasting any thing but water, yet on his arrival he sat carelessly down by the fire, and said nothing of his long walk, want of food, or success in finding the ox. Nor did the other Hottentots ask him one question about the matter: they knew that the ox was found, and that John was alive; and that satisfied them. In England such an occurrence would have afforded matter for talking at least half an hour. Though the moon was risen, yet as it was dark from the density of the clouds, and as the road we had to travel was rather intricate, we judged it prudent to defer our departure until the morning. However, about ten o'clock, P. M. the clouds became lighter, which encouraged us to proceed on our journey. Little descents of thirty or forty feet frequently occurring, were rather troublesome. At four o'clock in the morning we halted at Roy Crans River, among mountains.

14th. On the halting of the waggon, I took a solitary walk along the river, observing the gradual approach of day. All was still: our oxen were asleep around our waggons; and so seemed every thing that had life, except frogs and crickets, which incessantly make a noise while the darkness continues, thus contributing all in their power to remove the gloom. During this walk my

mind mused upon many things connected with a land which was then far off. I compared the advantages of that country with the miseries of this wilderness, where ignorance of those subjects which are of eternal moment reigns without control. May "the Angel of the Covenant work wonderously" for poor Africa! I hope the day is not far distant, when this desert land shall be peopled and cultivated, and men deserving to be called "trees of righteousness" shall flourish here, and glorify the God of Israel.

At eleven A. M. Cupido preached. He spoke of every thing proceeding from God: he asked, "Who made the trees? You will say, They came from other trees. Well then, (said he,) who made the first tree? It could not be man, or he would be able to make them still; but it is beyond the power of man to make a tree: it must be God.'" At eight, A. M. thermometer 70: at noon, 78.

At five, P. M. we proceeded on our way: there was much thunder on our left, but it did not come near us, and we had only a small portion of the rain that fell. At seven, we passed a boor's who had nothing to spare. At ten, we crossed Deep River, which at that time did not correspond with its name, being very shallow, but in the rainy season it may be deep enough. The ground sparkled with glow-worms, like the starry heavens. Naturalists suppose the females are furnished with this luminous appearance to discover to their mates where they may be found. I cannot refute this supposition; yet I imagine it may answer another purpose, viz. that of defence. Providence has kindly furnished every living creature with some means for defending its own life: to some he has given stings; to others horns, or sharp claws, or coats of mail, or wings, or swiftness, or tusks, or power to make a terrifying noise, or muscular strength, or a strong castle to retreat into, like the tortoise and other shell animals: and perhaps God has given this little star to the glow-worm to frighten away some particular foe. It is certain that the light of fire in the night

frightens away the most ferocious animal. Hence when God promises the utmost protection to his church, he says he will be as a wall of fire around, which neither lions nor tigers will penetrate. Perhaps many inferior animals are equally afraid of that element.

15th. We halted at five o'clock in the morning; but how the oxen were able to continue twelve hours dragging our waggons I know not; however, Cupido, who is our travelling director, and I believe a humane Hottentot, ordered it, wherefore I conclude it was right.—Thermometer at nine A. M. 78, at five P. M. 71.

A neighbouring boor made us a visit after breakfast. After returning to his house, he sent me some bunches of grapes, and some excellent milk. He offered us a cheese for a bottle of our wine, to which exchange we readily assented. He afterwards sent his own bottle for the wine; it was well for him he did so, for it would hold twice as much as our bottles. The boor from the other side Krakel river, kindly sent a horse to bring me over the river to dine with him. After dinner I walked about his premises. While walking about, I observed one of the Hottentots going to chastise a dog who had done some damage in the vineyard, though the dog had a stick tied to his neck to prevent his entering. The Hottentot took him near the spot where the offence was committed, where he gave him his chastisement. The instant that the culprit was set at liberty, the other dogs, about thirty I believe, thought they were bound to give him a second drubbing. They rushed upon him from all directions, but his treating pretty roughly two or three of his first assailants, made him respected by the other dogs, when they received him back to their society as a friend, and he seemed to indicate that he was happy at having got over this affair. When this business was finished, a curious frolic was exhibited by another Hottentot, who appeared somewhat of an eccentric character. By sounds and signs he got all the dogs to surround

him, and appear as if worrying him to death. In consequence of the seeming wounds he had received from them, he gradually sunk down among them, when by the number that stood around and upon him, he was completely out of sight; after which he rose smiling, when the dogs went away as if satisfied they had performed their parts well, seeing the man had sustained no injury.

Near the house, I counted twenty-nine aloes in flower; some of the stalks measured thirty-eight feet in height, and two feet and a half in circumference at the bottom —a wonderful growth in one year! what a curiosity would these be esteemed in the vicinity of London, where it is believed they only come into flower once in a hundred years, at which imposition on London credulity the Africans laugh heartily. If an aloe produce seed when it sends up a flower, it dies that year, if not, it lives and sends forth a flower again. The boor entertained us at dinner by relating the feats of tigers in the neighbouring hills. The slaves and Hottentots all seemed happy at this house; of course they were well treated.

We parted from this kind family about four P. M. and proceeded on our journey. We passed another boor's place about six, and then crossed a river; at eleven, P. M. we descended to a deep hollow, of a circular form, surrounded by hills, and near the source of Kroom river, which is the boundary of separation between the Drosdies of George and Uitenhagen, and there we halted during the night.

16th. The morning light discovered the beauty and loneliness of the place where we had spent the night. Our waggon stood as in the centre of a basin, across which ran an excellent stream of water, and large geraniums, with many other handsome flowers, grew around. There was a fog on the hills, which formed a canopy only a little higher than the waggons; but none of us had caught any cold whilst asleep, though much exposed to these damps. We found many of the plants had a scent

similar to sage. The valley lower down, for about ten miles between the mountains, is entirely a morass in which nothing but tall rushes and other water plants grow. I observed a great number of rushes such as grow abundantly in Scotland, whose roots sunk very deep into the earth. I noticed a snail crawling along with its house on its back, at least four times as large as the largest I have seen in England.

I find the world *span* to be used in various ways in Africa: a *span* of oxen means a sufficient number to draw a waggon: to take the oxen from the waggon in order to feed, is, to *outspan*: yoking them again is to *inspan*: oxen feeding on a journey are said to be *spaning*: the place where they feed is called a *spaning-place*. Thermometer at ten A. M. 84—ditto at two P. M. 83.

Notwithstanding the very distracted state in which Europe was involved when I left it, scarcely a creature here knew any thing of its trouble. Were they better acquainted with revealed truth, perhaps this would be a happy ignorance.

The hills a little to the south of our spaning-place are extremely barren, being almost entire rocks, whose forms, however, are interesting. Departed at four P. M. still travelling in a wilderness. Indeed the country hardly deserves to be called inhabited; for there is not one family in every ten miles, and it is remarkable, that wherever there are few inhabitants there are few birds; for though the feathered tribes fear, yet they court the society of man. Thus the country wears the aspect of desolation; all things remaining as the deluge left them in the days of Noah. At seven P. M. we halted for worship and supper; when beginning the latter, we discovered that the vessel which contained all our butter had fallen from the waggon. Our first messenger returned without it; but a second being sent off with him, they found it in the middle of the highway, about two miles distant. Being full moon, we were encouraged to proceed about

nine o'clock on our way, which lay over hills, and we crossed Kroom river three times. I slept in the waggon as it moved along, from eleven P. M. till two in the morning, when they waked me to alight, as we were come to a steep descent. Several balls of fire appeared in the air, which vanished with a little explosion.

17th. We continued our journey between mountains and along the banks of the Kroom till four o'clock in the morning. This was washing day, but it does not occasion much trouble, as they wash every thing in cold water; yet they make the linen as white as any I ever saw. Kroom river considerably increased as we descended, and the water was excellent.

The Hottentots, who are the aborigines of this country, are a people nearly extinct; a few kraals only remaining within the limits of the colony. They are far from being so barbarous a race as they are usually supposed to be by Europeans, who in their ordinary talk will say, As wild as a Hottentot—as savage as a Hottentot, &c. just as they say, as rich as a Jew—as cunning as a Jew. They have nothing more savage about them than the peasantry in England. I have seen families in London living in more dirty hovels than ever I saw Hottentots, and many in London have committed more atrocious deeds than any I have ever heard the Hottentots charged with. I think the Hottentot mind is better cultivated than the minds of many in the lowest ranks in London; and I should expect to be much better served, and to be more safe in travelling with twenty Hottentots, than with twenty Europeans. The rain falling down in torrents, the oxen could not proceed; we therefore halted at ten, P. M. and waited for better weather.

18th. We began our journey at six, A. M. through a thick fog and rain; of course we saw nothing but what was in our immediate neighbourhood. Passed a boor's house at eight, where we obtained three loaves. At eleven, A. M. we halted on a barren waste, surrounded by hills at

a little distance. I walked to an eminence, whence I had an extensive view of the wilderness around. Lions and tigers have surely a right to reign and roam here, as neither men nor domesticated animals appear to inhabit it. The sight of a bird does not remove the gloom, which seems to overhang every thing; for its solitary situation rather excites gloom than conveys pleasure.

Thermometer at six, A.M. 66:—at noon, 64; cloudy; —at five, P.M. 62.

Proceeded at three, P.M. At four, the hills were so near each other, that there was barely room between them for the waggon and a small brook, the water of which resembled soap suds, owing probably to a mixture of white clay. Our oxen trod upon a serpent, which we afterwards killed. When dark we travelled over hills among long grass. At nine, P.M. we arrived at Zuur Bron, (Sour well,) inhabited by three Hottentot brothers and their females. They are about to remove to Bethelsdorp, being ordered away by a boor who has lately purchased the neighbouring farm, of which the ground which they had been allowed to occupy is considered a part. As they have resided there a long time they seem reluctant to leave it. We carried our supper into their house, and ate it in the midst of them. About twenty people were assembled in this small house; but Hottentots, when sitting, occupy a small space. After supper, Cupido gave an exhortation before prayer. When on the eve of departing, the Hottentots offered, if we would stop till the morning, to lend their oxen to help us over a very rough part of the road. To this proposal we readily consented, and soon fell asleep.

19th. When I awoke about three in the morning, I found all were ready for departing. We were obliged to turn out, and walk down a long, steep, and stony descent. We crossed several rivers, one of which, called *Hampto*, is wide and deep. Travellers are sometimes stopped a week by the rising of this river. We halted at six, A.M.

on a small charming plain, only a few hundred yards in circumference, surrounded by hills and shrubbery. Mr. Bartlet, with his axe, soon cut out an opening in a thicket of trees, where we had worship and breakfast, and where I sat writing most of the morning: indeed I hardly ever saw a little spot more suited to my taste. A small river of good water winds almost round it. Thermometer at seven, A.M. 64; a few clouds:—at noon, 78;—at five. P.M. 74.

The delightful spot on Klein River, I understand belongs to no one. It would be a charming situation for a missionary station. As there is water at present, immediately after summer, there is probably water all the year; and the grass is good. I observed two kinds of broom, one bearing a yellow, and the other a blue flower. Ants' nests are numerous: in shape they resemble a baker's oven, and are from two to four feet high. These industrious creatures have their enemies, especially a creature about the size of a fox, who, after piercing a hole in the side of the nest, pushes in his tongue, when the unwary ants rush towards it in order to examine what has happened. The tongue being covered with these insects, he draws it in, and swallows the whole. This he repeats till he has devoured millions. The bees also sometimes covet and take possession of the house they have reared with so much labour. The boors also, when travelling, frequently clear out these nests, and use them as ovens for baking their bread.

A female Hottentot belonging to Bethelsdorp, with her two children, joined our company. When I asked the age of her children, she seemed as much surprised at the question, as if I had inquired how many hairs they had upon their heads. I then asked her how many times the sun had come near them since her eldest daughter was born: she supposed, three times; which

I judged to be correct, as the child appeared to be about three years old.

We considered our present progress to be slow; but slow and swift are only comparative terms. The mail coach in England moves slowly compared with the flight of a pigeon; and the motion of a pigeon is nothing when compared with that of a planet; and that of a planet is slow when compared with the motion of light. The progress of our oxen is swift when compared with that of a snail or cameleon. Such considerations promote patience. At six, P. M. we had a view of the ocean, which helped to vary the scene. Cupido pointed to a distant hill that was within two hours' journey of Bethelsdorp. At seven, P.M. we came down a steep descent, when the hinder wheels of our waggons were frequently raised from the ground. Four years ago a boor was killed when going down the same place, by the waggon overturning upon him. At the rising of the moon we were much gratified by the sight of a lunar rainbow. About nine my waggon was nearly overturned by one of the wheels sinking into a deep hole. During the night there was much vivid lightning, attended with thunder and rain.

20th. Halted about four in the morning, on a hill nearly covered with trees, and not far from the ocean. In the absence of all other sounds, the noise of the sea was very solemn. As it rained fast from six to eight o'clock in the morning, we feared we should make no progress during the day, the roads being very soft. However, Cupido, our commander, after examining the road, resolved to make a trial to proceed. While the oxen were putting to the waggons, I walked down a pretty opening in the wood, where I had a pleasant view of the sea, two or three miles distant.

Immediately after our departure, our road lay down a long, steep, and rocky descent. We found it a troublesome business, and it was eleven o'clock A.M. before

both waggons reached the bottom, where we found Vanstade River and an extensive forest. About noon we halted on a hill, where we were joined by a waggon belonging to Bethelsdorp, and likewise by twelve men on horseback, who were a patrole searching among woods and bushes for Caffres, as the colony is at present at war with that people. When commencing our last stage to long-desired Bethelsdorp, we were joined by three waggons going to Uitenhagen; so that the six waggons and the patrole made a formidable appearance, as if we had been a commando (or an expedition) against the Caffres, especially as we travelled in a desert, where no beings were visible but ourselves.

About midnight we came to the head of the descent which leads down to Bethelsdorp. Though the moon was risen yet still it was dark, in consequence of the heavens being overspread with thick clouds. However, I soon understood that we approached near to the settlement, by some of our people firing their muskets, as signals of our arrival, which were soon answered by some discharges from the settlement. Many of the young people, in high spirits, came out to meet us; then Mr. Read, and the other brethren, with many others, arrived and gave us a hearty welcome. From the solitary road on which we had been travelling, a concourse of people, and the sound of many voices, produced a peculiar sensation. I felt as if instantaneously introduced into a new world. On reaching Mr. Read's house, many surrounded it, in order to see the strangers who had come from afar. I suppose some of the young people slept little that night, for I heard them running about at three o'clock in the morning, after which I fell asleep.

# CHAP. VII.

*Occurrences and Investigations at Bethelsdorp.*

MARCH 20.

ABOUT sun-rise, the bell called the people to worship in the meeting-house; the service continued a little more than half an hour. At ten o'clock, the church and congregation assembled, when, after praise, prayer, and reading of the scriptures, Mr. Wimmer delivered an animated discourse, not standing, but sitting, as our Lord did when he preached in the synagogue of Nazareth, (Luke iv. 20.) The assembly was large and attentive. In the afternoon, a Hottentot, a member of the church, began the service by engaging in prayer; and when they had sung an hymn, any member of the church, who chose, being permitted to give a word of exhortation, a Hottentot spoke with much modesty and propriety. After uniting again in prayer and praise, the people were dismissed; when the members had what they called a love feast, each person having a cup of coffee poured out to him from a kettle, and a small biscuit given him, which was done without the smallest bustle or confusion. During this, several short remarks were made by the brethren, after which I mentioned a few things which I thought might interest them. We then celebrated the Lord's supper together, as is their custom every first day of the week. When the wine began to be distributed, they sung an hymn, after which the church separated. This ordinance was short, yet very animating.

In the evening they met for worship, when Mr Corner, a black, from the West Indies, led the service. Though sent out by the Missionary Society but little more than



a year ago, he has made such progress in the Dutch language, that he can already exhort in it. He is a carpenter by trade, has two or three apprentices, and is a useful member of the community.

21st. I had heard much against Bethelsdorp, since my arrival in Africa, and I must confess it has a most miserable appearance as a village. The houses are mean in the extreme, and apparently very irregularly placed; they say, however, that the huts were arranged according to a plan, which I believed after it was pointed out to me, but in consequence of some having fallen down, and their owners having built elsewhere, others having gradually decayed in consequence of the people leaving them to go into the service of the farmers, and others of the inhabitants being called to public service, the original plan has been completely deranged; and now it appears as irregularly built as the city of Norwich or the town of Manchester. The ground on which it stands is barren in the extreme, so that nothing green is to be seen near the houses: this also adds to the gloominess of the village. There are neither trees nor gardens to relieve the eye; but all this arises from the total want of good water, except near the barren spot where the village stands. In consequence of the miserable appearance of the village, the settlers are by many people reported to be extremely indolent.

That there are indolent people at Bethelsdorp, as well as in all other places, especially in South Africa, I have no doubt; but from what I have seen and heard, I believe there are also many who are industrious and active.—People, in general, make no allowance for their early habits of indolence in the houses of boors, where they have very little real work to employ their time, and few people who call there ever enquire what work is performed, or what ground is cultivated. I visited their farms in the afternoon, which lie about a mile and a half distant, on Little Zwartkops River. I there found land cultivated

on both sides of the river for upwards of two miles. Indeed I had not seen so much cultivated land in any part of Africa where I had yet been—three times more than is to be seen at Bavian's Kloof, though that is an old missionary station compared to Bethelsdorp; but the soil is still more barren at Bavian's Kloof.

After riding along the cultivated ground, I came to the oxen, which had just been driven home for the night. Except in Smithfield, I never saw so many together; indeed, I remarked that we had now arrived at the metropolis of those animals. We returned to Bethelsdorp just in time for their evening worship. Thermometer at noon, 62. Continued in conversation with the brethren till three o'clock in the morning.

22d. Set off at eleven A. M. with brethren Ulbricht and Bartlet, to Uitenhagen, where the commandant and Landdrost reside, which is about nine miles from Bethelsdorp. We had to cross Zwartkops river, which was wide and deep in consequence of the late rains. The water was two inches above the bottom of our waggon. Colonel Vickers, who is Civil and Military commander of the four interior districts, received me in the most friendly manner, and politely offered to serve me in any way in his power. He expressed the same sentiments that I entertained with respect to the external appearance of Bethelsdorp, and thought the civilization of the people must be greatly retarded by the mean manner in which they live.

I could not but acknowledge to the Colonel, that I was affected with the first view I had of Bethelsdorp, much in the same way as he had been; but on examination, I found there were causes which the missionaries could not controul—that they had always supposed they had no security for their continuance at that place, owing to its barrenness and other considerations, that they had therefore built their houses of reeds, which, though they look very well at first, soon fall into decay, and assume a rui-

nous appearance; and that from the number of the people constantly in the service of the boors, and the most active being called to perform public service, such as going against the Caffres, and serving as guides at the different military posts, for which they have hitherto received no remuneration, their families have been starving at home. For the sake of example, I stated that only two days ago, twelve men were demanded to go against the Caffres; and yesterday, fifteen men, with their pack oxen, were ordered to repair to the different military posts as guides, &c. Now had these men been building houses of clay, which are thought the best that can be reared in this part of Africa, they would either be mouldered or washed down before they could return to finish them. The people know this, and are thereby discouraged from rearing more permanent buildings. I mentioned that I was not stating these things as complaints against Government, for perhaps the state of affairs renders them indispensably necessary, but mentioned them as causes of the present appearance of the settlement.

As Government had offered to the missionary society one or two places in Zuurveld, the Colonel pointed out in a map where I should be likely to find situations that would be suitable.

23d. Waited upon Major Cuyler, the Landdrost, who had been from home the preceding day, with whom I was anxious to have a conversation on the causes of the long disputes that had subsisted between him and Dr. Vanderkemp and Mr. Read, which he declined, upon the ground that they were all past, and that it was unnecessary to recur to them again. He then spoke of dividing the lands of Bethelsdorp into lots, to be given to the missionaries and settlers. I stated that I perceived difficulties in that business, and would be glad of his advice. Supposing lots of land to be given in perpetual possession to the settlers, and should some of these be-

come a nuisance to the institution, the missionaries would not have it in their power to remove them from the settlement, yet their continuance might be very injurious to its welfare. I saw a difficulty on the other hand; for if the land were not fully their own, there would not be the same inducement to improve it. I then requested of the Landdrost, if he could devise a middle path, that he would give me his counsel. He said it might be made a condition in the grant of the lots, that should their conduct become injurious to the institution, they should be deprived of their land, and that they should receive an allowance for what improvements they may have made while it was in their possession. This appeared to me a wise suggestion.

Leaving the Landdrost, I again waited on Colonel Vickers, who kindly favoured me with letters of introduction to gentlemen in different parts where I expected to travel. Mr. Menzies, a young officer, also voluntarily favoured me with an introductory letter to a friend.

Walking to the barracks, I found the storekeeper was a native of Sutherland, in Scotland, who had been fourteen years in the army, and during that time, much to his credit, had learned both to read and write. He had, however, no books, which want I promised to supply from Bethelsdorp, whither we returned in the afternoon.

24th. Mr. Read has a meeting with twenty or thirty children, every evening, a short time before the meeting for worship, when he asks t' em a few questions. This meeting arose from his examining his own children; other children came, then more, till it arrived at its present state—it is wholly voluntary on the part of the young people. When we came to the door of the small house where these children were waiting for Mr. Read, they were singing a hymn together—we listened behind the door with much pleasure till they had finished. I understood all the questions that were asked, and the answers given to them, though in Dutch, and was much

pleased. Kaje, a young female Hottentot, who is one of this little meeting, is an orphan, eleven years of age, who lived at George, about a fortnight's journey distant from Bethelsdorp; but after Mr. Read had preached there a while, she cried so much to accompany him home, that he was obliged to take her, with the consent of her friends, and she now lives in his house as one of the family. Thermometer at noon 80.

26th. In the afternoon, Cobus, who is blind, and his wife, came from four hours distance with their child to be baptised on the morrow. They are both members of the church at Bethelsdorp. The wife knew the Lord first, and soon after Cobus was deprived of his sight; God opened the eyes of his understanding, and he says he never was so happy as since he believed in Jesus. Indeed, from the pleasant smile on his countenance when he spake of the Saviour, peace was evidently within. He remarked that Jesus had hitherto kept him from falling, and he trusted he would keep him to the end, and bring him to his heavenly kingdom and glory. His wife said, that she had obtained this child from the Lord, and wished to give her to him again—that she had no wish that her child should be great or rich, but she wished she might have grace, and be a child of God.

About ten o'clock at night, while sitting at Mr. Read's, we heard, for a considerable time, a female weeping bitterly at a little distance behind, on which Mr. R. went to inquire into the cause. On returning, he said it was a few people conversing together, one of whom was much affected with something that had been said.

In their state of society they have no idea of suppressing their feelings until a time when it may be seasonable to give them vent, but they instantly act as they feel.—Among uncivilized nations this will generally be found to be the case. In Bethelsdorp, though most of their minds may be said to be civilized, yet their manners are not. The christians there love God and all who bear his

image; they have relinquished sinful conduct, and are looking for the coming of the Son of man; yet they can sleep on the bare ground as comfortably as the European on his bed of down—nor do they perceive the necessity for the same delicacy in dressing as he does, because they have been accustomed to another mode from their infancy; but many of them are in a state of progression as to these things.

27th. Mr. Corner preached to us in the morning, after which the whole congregation walked down to the river, when two children were baptized by brother Wimmer.—He stood in the middle of the little river, holding the child, and pouring water upon its head, he pronounced the usual words, after which the surrounding assembly sung a hymn. The service appeared to be impressive.—The many young Hottentots around, as well as the elder, behaved with great propriety.

On returning home, a person whom Dr. Vanderkemp redeemed from slavery only five years ago, followed me to my room. Among other things which she mentioned, she said she had three sons dead, Abraham, Isaac, and Jacob. On saying so, she turned her face to the wall and wept bitterly, and could not for half an hour be pacified. The scene was extremely affecting. I wished all the advocates for slavery in the whole world had been present, especially those who assert that African slaves have no affection for their offspring. Many such Africans, I am persuaded, were they to hear that some of our fashionables in London, though living under the same roof with their children, scarcely see them once a day, would cry out—What savages!

Mr. Read preached to the soldiers at Fort Frederic, Algoa Bay. On returning, he mentioned that the farmer, who is next neighbour to Bethelsdorp told him, that last week when going home, a lion met him in the road—they stood some time looking at each other, when the animal chose to walk quietly away. He had, how-

ever, devoured an ass belonging to the farmer. Perhaps the death of the ass prevented that of the farmer; having already had a good meal, he had less occasion to devour him, but had they met a little sooner, when the lion was more hungry, he might have fared very differently.

A Hottentot calling after worship, who came from a distance, and who was a member of the church, led Mr. Read to relate the following account of his master's family.

Some time ago, B——, a member of the church of Bethelsdorp, was travelling to a distance, and halting at a farmer's near the mouth of the Camtoos river; he collected the farmer's slaves together, and informed them that the Son of God had come into the world to save sinners. What he said caused a great stir among them about the salvation of their souls. A poor slave from Mosambique, opposite the Island of Madagascar, was particularly affected. The providence of God afterwards brought them to work at the Drosdy of Uitenhagan, about nine miles from Bethelsdorp, which afforded them an opportunity of attending the preaching of the gospel there. The poor Mosambique slave made rapid progress, though he was but little acquainted with the Dutch language. When they returned home to their masters at Camtoos river, he became their minister, meeting with, and exhorting them daily. When the boor became acquainted with what was going on, he was very angry; however, they continued to meet in a little place which they had fitted up for the purpose. Upon one occasion, some of the family went within hearing of them, unperceived, and there listened to what was going forward. The boor's wife, while listening to her poor slave preaching Jesus of Nazareth and the Resurrection, felt the force of truth in her heart. She invited the company to meet in her house, when she read the scriptures to them, and the slave prayed and exhorted, and this practice is still continued. The boor saw Mr. Read lately, when

he declared that his slave must certainly speak from the Spirit of God, for, said he, he knows far more than we christians who have had the bible all our days, and he surely could not get all his knowledge in the short time he staid at Bethelsdorp; and he cannot read.

Thus the gospel spread at first. When sinners were converted to God in the city of Thessalonica, from thence the gospel "sounded through all the region round about." So, I trust, it is at Bethelsdorp, and I trust it is the pure unmixed gospel of Christ.

30th. Went to Fort Frederick on Algoa Bay, about nine miles from Bethelsdorp, where Dr. Vanderkemp and Mr. Read resided almost a year, by permission of General Dundas, prior to their fixing at Bethelsdorp. There we found a small fort and a few houses, but there is no harbour, which renders it very difficult to land goods from the ships, which are sent now and then with provisions, from the Cape, for there is constantly a dangerous surf. We spent a great part of the day with Major Andrews, a gentleman of reading and observation.

April 1. I received this morning a parcel, per post, from his excellency the Governor, containing six copies of a sermon by the Rev. Mr. Jones, colonial chaplain, published by desire of Sir John Craddock, with the excellent design of ameliorating the circumstances of the poor slaves and Hottentots. This benevolent object cannot be accomplished in a day, notwithstanding the great power invested in the Governor, and his laudable anxiety to exert it for the public good. It must be a work of time. Many of the boors will not allow their female Hottentots to be called *women*, but *maids*, in order to make a distinction between them and their wives and daughters; *maids* being considered by them as an inferior title. Now such as have from childhood been trained up with those low ideas of the Hottentot people, cannot by any law be made soon to respect them. Their minds must be tutored: they must learn that " of

*one* blood, God made all the nations that dwell on the face of the earth;" and that "all mankind must appear before the judgment-seat of Christ," equally to answer to him for the deeds done in this life, whether good or evil.

The goats are constantly spoiling the gardens at Bethelsdorp; no fence they can devise will keep them out, they are so mischievous. I inquired, why, in this country goats are uniformly mixed with sheep. It is because of their boldness, and desire to get forward: thus they lead on the sheep in travelling, and encourage them by their example, to cross rivers, &c. Thermometer, at noon 78. Much lightning.

2d. I walked about the village with three of the brethren. In the first house we entered there were four boys driving about a mill, of a peculiar construction, for grinding wheat: a young woman was feeding the mill by gradually pouring wheat into a hole in the centre of the upper grinding stone; and a little girl attended the sack which caught the meal as it fell. At one end of the house they were making soap of sheep's fat, and the ashes of a tree that grows in the neighbourhood, which they say is preferable to pot-ash. At the other end of the apartment, two female tailors were sewing men's apparel. In the next house we entered, several men were employed, in cutting down the skin of the buffalo to be furniture for waggons and harness for oxen. In a third house I examined many large mats which they had just finished; these are used by the purchasers instead of carpets, and for beds. We then went forward to the receptacle of the dead, which is hedged round with aloes: the graves are distinguished by stones raised upon them. Thermometer 70. Cloudy. Lightning at night.

3d. In the morning we went in a waggon to view a salt lake in the vicinity of Bethelsdorp, which is several miles in circumference. A considerable part of the bed was dry, and white as snow, being covered with salt, but

so thinly scattered as not to be gathered without a mixture of sand. It has exactly the appearance of an extensive field of snow, and looked grand from the meridian sun shining almost directly down upon it; the grass also, numerous bushes, and elegant plants with which it was surrounded, added greatly to the beauty of the scenery. On the margin of the lake we picked up many pieces of trees, completely petrified, or encrusted with stone. We likewise examined a curious plant, full of a substance resembling milk. When likely to lose the sight of an eye, Dr. Vanderkemp, with his botanical skill, was investigating this plant—breaking one of its parts, a drop of the milk went into his diseased eye, which caused excruciating pain, and made him fear the entire loss of the sight: but in a short time, the pain subsided, and he found the sight of that eye perfectly restored. The plant is called Euphorbium. We found also a small spring about fifty yards from the lake, whose water tasted as salt as the sea. On returning home, we passed over a large piece of ground which had been formerly cleared and cultivated by the settlers, which, on trial, produced nothing, arising chiefly from a deficiency of water.

Thermometer 70; cloudy—much vivid lightning, once or twice every minute. To night it had generally the appearance of a moon greatly extended in length. I was highly gratified while beholding this grand display of the Creator's power.

4th. Mr. Read preached in the morning, after which he married five couple, who were neatly dressed, and behaved with much propriety. They stood in a semicircle before the pulpit. When the congregation was dismissed, each bridegroom led his bride home by the hand.

In the afternoon, two Hottentot members of the church, viz. Boozak and Cupido gave exhortations.

5th. The boors in this part of the colony are never satisfied unless they have twenty or thirty Hottentots running about them. When they happen to have fewer,

they are full of complaints against Bethelsdorp. They have not employment for more than four or five, except at the ploughing and reaping seasons. Hottentots being so easily obtained, is a great injury to the boor, and to them. Many of the boors have four or five stout sons, who in consequence of the croud of Hottentots about the house, have no occasion to put their hands to any work, wherefore they sit with their legs across, the greater part of the day, or else indulge in sleep. They sometimes bestir themselves to shoot for an hour. In this way their days and years pass on in miserable idleness. Perhaps the only thing which a Hottentot will have to do during a whole day, is to bring his master's whip from the next room; another will have to bring his mistress's fire box, place it under her feet; a third, to bring, two or three times, wood from the fire, to light her master's pipe. In this way the Hottentots have their habits of idleness confirmed and increased: the boor's feel life a burden, because they have nothing to do, or to talk of, and feeling themselves miserable, they endeavour to derive pleasure from making others miserable also. This account of a boor's life has been related by various persons to me, and appears from what I saw to be a true picture of many, though not of all.

Were boors restricted to a certain number of Hottentot servants, according to the work they had for them, it would ultimately prove a blessing to them, and to the poor Hottentots. At the same time, were such a regulation introduced, I believe it would occasion much uneasiness and complaint, and their places would appear deserted for want of Hottentots to attend them.

Were the families of the boors compelled by necessity to put their hands to the plough, they would gradually acquire habits of industry, and would not be satisfied with having a few acres of land cultivated on a farm of twenty miles circumference. Soon there would be no occasion to send to the Cape for corn to feed the few

soldiers who are quartered here, which is a disgrace to this part of Africa. *However*, the want of harbours in south Africa will always form a great obstacle to the exportation of corn and other articles which might be produced in it, and consequently will impede the progress of cultivation.

Here I was interrupted by the arrival of a Hottentot chief, whose name is Benedictas Platje Royters, who said he came from a day's journey off, on hearing that I had arrived from a far country, and in order to thank me for coming. He wore a short blue jacket, and white trowsers, but neither shoes nor stockings. He had a white lace epaulette on the right shoulder, and held in his hand a formidable staff about six feet long, with a large brass head, on which were his Majesty's arms, presented to him by Government. He said, that all this country, and also the Zuzereveld belonged to his grandfather, but they had been deprived of it by the boors and Caffres. He complained bitterly against the boors for the cruelties they had perpetrated against his helpless countrymen. He appeared somewhat clever. *His* wife was with him, with an infant at her breast, a fine child, about four years old, with two rows of beads around its neck, but without any other clothing.

There are several great Hottentot captains buried in the interior. When a Hottentot passes their graves, he throws a stone or branch upon it; should he neglect to do this, he thinks he hall be drowned in the first river he attempts to cross. Cupido, our Hottentot driver having surmounted this superstition, when passing any of these graves, used quietly to get from the waggon, and scatter the branches and stones which happened to be on them, and resumed his seat without a word.

In the evening, the first Monday in the month, we united with the christians in England, and in many other parts of the world, in prayer for the extension of the kingdom of Jesus Christ among the heathen. I gave a discourse, through Mr. Read as interpreter, from Matth.

xxiv. 14. "And this gospel of the Kingdom shall be preached *in all the world*," &c. At the conclusion, twelve rix dollars were collected* from the Hottentots to aid missions to the heathen. Well done Hottentots! Perhaps this sum was more in proportion to circumstances, than was collected that night upon the same occasion in London. The whole of it was in very small sums.

All the inhabitants of Bethelsdorp were called out this morning to be numbered. They had indeed a motley appearance, being mostly clothed in sheep skins. The young people enjoyed it much, though several of those who were very young, seemed greatly terrified at the number, noise, and bustle with which they were surrounded—they screamed incessantly till their mothers removed them from the scene.—Thermometer n. 75.

6th. A pleasing circumstance occurred. Having heard a few days ago that my valuable correspondent, the late Rev. Mr. Newton, of London, had written an excellent letter to Dr. Vanderkemp, soon after his arrival in Africa, I was anxious to see it. Mrs. Vanderkemp, (his widow,) kindly promised to search for it. During a fruitless search for this letter, she found what no one knew existed, viz. a life of the Doctor, written by himself. I had inquired both at Cape-town and at Bethelsdorp on my arrival, whether the Doctor had left any thing of this kind behind him, but they assured me he had not, which they accounted for by relating some things he had said while he was with them.

7th. The Landdrost came to the settlement this morning to mark the limits of their ground, but after much conversation it was judged preferable to measure the ground completely and make a chart of it, which was to be done in a few days.

A Caffre, the son of one of the chiefs in Caffraria, and who has been a considerable time at the Institution,

* About thirty-six shillings sterling.

and taught carpenter's work, made me a convenient box for containing any varieties I might happen to obtain higher up Africa.

8th. Three very aged female Hottentots came to Mr. Read's house, where I lodged, dressed in very gaudy caps, which they had been accustomed to wear on particular occasions on former days, but this was the last time they were to wear them; for after taking them off, they presented them to me to take a curiosities to England, for which I promised handkerchiefs for their heads. Their names were Meetjce, Sabina, and Dortje. They likewise gave me a piece of something like rozin, which is found on the sea shore. Before their husbands went to hunt, they used to set this on fire, and while the fire ascended, they prayed to the Great Being for their success. Sabina has had ten children, but not one, she said, died a natural death, being killed by lions, tygers, or serpents!

*The following is a correct statement of the population of Bethelsdorp:*

| | | |
|---|---|---|
| A. Number of Hottentots received at Bethelsdorp since the commencement | | 2547 |
| B. Number belonging to the Institution, April 1st. 1813. | | |
| Men | 223 | 1052 |
| Women | 338 | |
| Boys | 243 | |
| Girls | 248 | |
| C. Present at the Institution. | | |
| Men | 94 | 608 |
| Women | 206 | |
| Children | 308 | |

Of the ninety-four men, forty are incapable of public service. Of the fifty-four able men, ten are herds, constantly attending the cattle; ten are arbiters, always employed for the public benefit of the settlement.

| | | |
|---|---|---|
| D. | Born at the settlement . . . . | 239 |
| | These only are found recorded in the books; but many of the parents, especially those who go into the service of the boors, neglect to report the birth of their children. | |
| E. | Of those mentioned (letter A.) have died | 142 |
| | Of these about thirty died of the measles, (chiefly children,) in the year 1807. | |
| | Murdered by the Caffres, &c. . | 16 |
| | Of these, eight were in the service of the boors at the time of their murder. | |
| H. | In Military service, about . . | 70 |
| | In the above are not included the wives and children who are with them, which would probably make an equal number. | |
| I. | Of those who are absent belonging to letter B. in service of government without pay* . . . . . . . | 28 |
| J. | Those at work in ditto with pay . | 20 |
| | Dismissed the Institution for disorderly conduct . . . . . . | 15 |
| | Those not accounted for in the above statement, (except a few who may be dead) are in the service of the boors and other inhabitants. | |
| | Adults baptized . . . . . . 87 } Children ditto . . . . . . 113 } | 200 |
| | Marriages . . . . . . . . | 195 |
| | Stand excommunicated from the Church | 4 |

There is no regular attendance at the school of a certain number of children, but as the new method of teaching is to be introduced as soon as the plan can be obtained, it is very probable that the regular attendance will be from two to three hundred young people, though now

* I believe when the Governor afterwards visited the interior of the colony, he ordered that none should serve government without some compensation.

not above fifty regularly attend, and many others occasionally.

During my residence at Cape-town after my arrival, and when on my journey to Bethelsdorp, I heard many unfavourable reports concerning that missionary settlement, especially concerning the wretchedness of their habitations, the idleness of the people, the want of civilization, the diminution of the property of those who joined it, and its being a seat of debauchery. On my arrival there, I must confess that, neither the appearance of the place, nor of the people came up to the expectations I had formed when in Europe. In order that the Society and the public may have documents on which to form their sentiments, how far the missionaries are to be justified or condemned, I shall subjoin the substance of my investigation of these matters.

*Substance of conversations with the missionaries at Bethelsdorp, in reference to the civil state of that settlement, at meetings held in Mr. Read's house, March 21st. &c. 1813. Present Messrs. Read, Ulbricht, Wimmer, Smith, Corner and Bartlet.*

ON THE CULTIVATION OF LAND.

They stated that they had tried to cultivate different parts of the lands of Bethelsdorp in vain, before they came to the present place, which they have now cultivated with success.

Question—Could you not clear part of the hill on the east-side of Zwartkopts river?

Answer—The bushes are always green, and will not burn—we have tried it frequently, but without success.

Q. Could you not try to improve some other parts of the lands, according to the methods employed in Europe, which you might learn from books on agriculture?

A. Mr. Wimmer, who is very industrious in cultivating

the ground allotted to him, insisted that the means employed in Europe, would be of no use in Africa. I stated in reply, that agriculture was an extensive science—that different kinds of manure suited different grounds, which has been discovered by a variety of experiments; and observed, that it might do good were the Society to send out some publications on that subject.

I next stated the various complaints made against the miserable appearance of the village.

A. The people have had many discouragements from building better houses—uncertainty of being permitted to remain at Bethelsdorp—many calls upon the people to public service—the present houses looked much better when they were first built.

I stated that it would have a comfortable appearance, had every house a garden behind it like those of the Moravians at Bavian's Kloof.

A. The people are discouraged from doing so by the barrenness of the ground where the village stands—the want of water—the depredations of goats, &c.

Q. Could not the small river which runs across Bethelsdorp be conducted so as to water these gardens?

A. The river is often dry, and likewise it cannot be conveyed to ground so high as that on which the village stands.

Q. Could the houses be built farther down that river, where the sides are lower?

A. The lower down the river, the less water there is, and it becomes brackish, (or impregnated with salt-petre.)

Q. Could not the village be built on Zwartkopts river?

A. No; the water is brackish, and unfit for use.

Q. Could not more trees be planted about the village?

A. The ground is so rocky and dry, they will not grow.

Q. Could not the boys be persuaded to dress themselves; it is shameful to see them running about in their present condition?

A. Though they were to receive a present of clothes to day, they would be fond of them for a few days, and be proud of them, but would soon lose or throw them away—it is not so easy as many persons suppose to produce a change of habits among such people.

Q. Could not the females be prevailed upon to dress better?

A. They have often been advised to do so, and many dress better than they did.

In consequence of it being currently reported in the colony, that the settlers at Bethelsdorp had brought with them about six thousand cattle, which had been reduced to two thousand, from their idleness, I made the following investigation of this matter in the presence of Mr. Read and six Hottentots belonging to the settlement.

In Mr. Read's book, it is stated, that in the year 1803, the number of cattle at the settlement was 218.

In 1808, the next year of which there was any record, there were 1181, of which number about 300 were calves of that year.

In 1812, the number was increased to 1904.

In 1813, they were increased to 2206. 400 of these were calved that year.

There is a disease to which calves are subject, which carries off, upon an average, about one hundred per annum.

From every enquiry that Mr. Read has made, he cannot find that more than fifty head of cattle have been slaughtered in any one year. Six of the best informed Hottentots being present at this investigation, could only recollect ten that had been slaughtered during the last twelve months.

Besides the number of cattle slaughtered, and calves

dying, many have been stolen by the Caffres, and many destroyed by wolves and other wild beasts.

William Valentine, present, said, that when he joined the settlement he had nine oxen, and that now he has seventeen and a waggon, besides five oxen he gave for a horse that died, and five he has lent out; he has one horse.

Andrew Pretorius, (a bushman,) stated, that when he came to Bethelsdorp he had four oxen, and has now ten and a waggon, and one horse, besides four stolen by the Caffres. He stated, that from childhood until he joined the Institution in 1806, his thirty-third year, he had served a boor, for which long service he received one heifer and six ewes. Being asked how he had four oxen when he came to the settlement, since he had received only one heifer from the boor; these oxen, he said, he procured by making iron rings at leisure hours in the evenings. In one year at the Institution he earned two hundred dollars, with which he purchased a waggon from his former master. He has large fields and a plough; and provides for a wife and eight children of his own, and two orphans.

John Valentine, uncle to the above, said he had no oxen when he came to the settlement—he has now six and a waggon, for which he gave eight oxen. He has two horses, for which he gave three oxen.

Boosak stated, that he had two oxen when he came to Bethelsdorp—has nine oxen and a waggon. Has to provide for a wife and seven children.

Cupido had four oxen and a cart when he came to Bethelsdorp—has now ten oxen and a waggon.

Cruse Windfogil had two oxen on joining the Institution—has now ten oxen and a waggon.

William Plagy who came six years ago, and had nothing—has now six oxen, and provides for a wife, our children and his wife's father and mother, who are old and infirm.

Piet Manual brought with him a waggon and seven oxen, about four years ago, has now eight oxen, and has sold three, and two were stolen from him by the Caffres.

I inquired if they knew of any belonging to the settlement, who brought more oxen than they possessed at the present—after much conversation among the six Hottentots, they said they recollected none; but one of them (William Valentine,) stated, that his aged father who came to Bethelsdorp two years ago with nine oxen, has now sixteen.

It is proper to remark here, that all the above have cows; but I only took an account of their oxen, as being more connected with their industry. They appear more desirous to obtain some substantial property that will bring in something for the support of their families, such as waggons and oxen, than they are to obtain dress, good houses, furniture, &c. supposing that these other things must follow the obtaining waggons and oxen. Many are living sparingly, to save money in order to procure waggons and oxen, because little can be done to obtain a living in this part of Africa without these.

Those who have obtained most property, are such as have remained most constantly at the settlement; while those who have been much in the service of the boors have gained little. Some of those who were present have Hottentots in their service, to whom they give twelve dollars (with other advantages) in the year.

Boosak, stated, that with his two Hottentot servants, he had during the last month, earned fifty-two dollars, and had lent his waggon to a merchant of Uitenhagen, to go to Graaf Reynet, for thirty dollars. Another Hottentot, with his two servants, by cutting and sawing wood, earned in two weeks, some time ago, one hundred dollars—but in consequence of the great number constantly called away, during the last twelve months to public service, few have been able to earn much,

but they hope this hindrance will only continue a short time.

*Inquiry respecting Sheep and Goats.*

I inquired, if at any former period they had more of these animals than there are at the settlement at present.

They unanimously declared, that there are as many at Bethelsdorp now, as at any former period. Boosak said, that when he came to the settlement, he brought with him a hundred sheep and goats, but that having afterwards gone with them to the place of Mrs. Varoy, most of them died of a disease, prevalent at that time; he then sold the remainder, lest they should die also. There are at present belonging to the people at Bethelsdorp, about fourteen hundred sheep and goats: and a few months ago an order was given to settlers, that no ewe fit for breeding should be killed.

*Disease.*

Spent part of April 2d and 5th, in the examination of ten men and two of their wives concerning the truth of the report I had heard that Bethelsdorp was a seat of a loathsome disease.

I found that it was so, in the same way that the Lock Hospital, Penitentiary, Magdalen, or other hospitals in London may be so considered—that four men and seventeen women had been affected with it—that every one of these brought it with them to the settlement; and I have the names of all the families from whence they came, (except one Hottentot, who brought it with him from the trunk (or prison) in Cape-town, where he had been confined as a witness called up to a trial,) which for prudential reasons I forbear publishing.

The missionaries are not sent to such countries to

call the righteous but sinners to repentance, and were they only to receive Hottentots of good character to their settlements, they would appear ridiculous to the whole world. Physicians are not intended for the healthy, but for the sick; in like manner the great concern of a good missionary should be the instruction of the ignorant, and the reclaiming of the vicious. If such as circulate reports like the above, in order to prejudice the minds of governors against missionary institutions, could prove that missionaries receive and retain bad characters in their churches or christian societies, their complaints would be just, and deserving immediate attention; but I do not believe there is a missionary in South Africa capable of so glaring a breach of the commandments of Jesus Christ.

I have briefly touched upon this delicate and disagreeable point, chiefly for the sake of the white inhabitants of the colony of the Cape of Good Hope, with whom the poor Hottentots are intermixed, that they may be informed of the true state of the case.

### *Charge of Idleness at Bethelsdorp.*

That many of the inhabitants are inclined to be idle I have no doubt; many such are to be found in the most industrious towns in England, though undoubtedly there is a far greater proportion among Hottentots; but is this wonderful, when we attend to their early habits? Their wants being few, work is neglected; they have not the same inducements to active exertion as the inhabitants of such a country as England. If a Hottentot obtain barely enough to support nature he is satisfied, and can sleep contented in his sheep skin, under any bush. If brought up in the service of a boor, he has so many fellow servants, and the boor so little work to perform, that very little labour falls to the lot of an individual. A farmer's servant in England has more actual labour to accomplish than is assigned to six servants of an Afri-

can boor. Thus being accustomed to a life of indolence in youth, it is a very difficult matter indeed to acquire a habit of industry in riper age. Those who have been brought up in Hottentot kraals, have been accustomed still more to idleness and sloth than even those who have been reared in the service of the boors. Mr. Kicherer, minister of Graaf Reynet, once remarked to me, that a bushman would willingly go a journey of two days for a piece of tobacco; but he would not dig five spadefuls of earth for the same reward; and from what I have since seen of that people, I believe Mr. Kicherer's testimony to be correct.

Labour and civilization are not to be forced instantaneously on any people, but must be effected by gradual progression. The Spaniards in South America had so intense a thirst for the golden ore, after its discovery and conquest, that they had not patience to lead forward the feeble natives of that region by degrees to labour in their mines, but compelled them to work like men that had long been inured to hard labour; the result was, the almost entire depopulation of the country.

That many of the Hottentots of Bethelsdorp are industrious, will appear by the statement of various facts. I found among them *eighteen* different employments, viz. smiths, carpenters, waggon-makers, basket-makers, blanket-makers, (viz. of sheep's skins sewed together very neatly, bought by officers in the army, &c.) tobacco pipe-makers, sawyers, turners, hewers of wood, carriers, soap-boilers, mat-manufacturers, stocking makers, taylors, brick-makers, thatchers, coopers, and lime-burners, likewise an auctioneer and a miller. That these eighteen trades exist at Bethelsdorp, I have no doubt; but should a man think of a trade at Bethelsdorp as he thinks of a trade in England, he would say there are only smiths, carpenters, farmers, and thatchers; but that would be as ridiculous, as if a person going to a friend's house to see his first born son on the day of his birth should expect

to find a man six feet high, and go away disappointed, telling all the world that he saw no son, but only a little creature a span long. People forget that arts among Hottentots are only in their infancy. Great as trades are now in England, time was, when they were as inconsiderabe as now at Bethelsdorp.

I found also a fund maintained by the members of the institution for the support of the poor and sick, which at present amounts to two hundred and fifty rix dollars. Each rix dollar is four shillings currency. The people have also offered to build an asylum for their reception.

There is another fund called the common fund, for defraying expences incurred for promoting the general prosperity of the institution, which amounts to one hundred and thirty dollars, and about thirty head of cattle. The original stock of these cattle were presented to the institution by General Dundas, when he was Governor of the Cape, and they have multiplied to the above number.

They have also collected, during the last twelve months, seventy rix-dollars, to aid the fund of the Missionary Society. They have likewise, with great labour, cleared and cultivated many fields. Though I cannot say all I should wish to be able to say, in favour of Bethelsdorp in a civil point of view, yet the above facts will be pleasing to the minds of the unprejudiced, and induce them soon to expect to hear of greater things.

No man who knows any thing of the Moravians will condemn them for want of exertion to improve their people in civilization; yet in visiting their settlements, you will find Hottentots in their original, native, scanty skin dress, the same as at Bethelsdorp, and living in as mean houses; and you will hear the missionaries speaking with regret concerning the indolence of many of the settlers. Truth however obliges me to confess, that had the founder of Bethelsdorp (Dr. Vanderkemp,) been more aware of the importance of civilization, there

might at least have been more external appearance of it than there now is. He seems to have judged it necessary, rather to imitate the savage in appearance, than to induce the savage to imitate him—perhaps, considering his conduct countenanced by what Paul says, of his becoming all things to all men, that he might gain some. The Doctor would appear in public without hat, stockings or shoes, and probably without a coat. I leave it to commentators to determine how far that passage did or did not countenance his practice; but I never heard of any other missionary following his example.

I know that the flying reports against Bethelsdorp in the colony, have been shipped off to London by gentlemen of various casts; and though some of them can say that they have seen Bethelsdorp, which naturally gives currency to their reports, yet I must say that I never heard of one man (though I made inquiry,) who ever remained a sufficient time to know what Bethelsdorp really was. Had the ground on which the village stands been fertile enough to raise trees and gardens, this would have satisfied most; they would have written in praise of the beauties of Bethelsdorp; but glory to God, Bethelsdorp has been the birth-place of many a child of God, many an heir of eternal life; yet this indubitable fact is seldom put into the opposite scale.

## CHAP. VIII.

*Departure from Bethelsdorp—Travels in Albany—Arrival at Graham's Town.*

ALBANY, (formerly called Zure-Feld,) was once the country of the Gonaquaas, a nation now extinct, in consequence partly of intermarriages with the Hottentots on the one hand, and the Caffres on the other, but chiefly by

the murders committed by the Caffres. The Caffres had long maintained possession of Albany, from which they have lately been driven as intruders, which it appears they were, and this is one principal cause of the present Caffre war. Albany is bounded on the east by the Indian ocean; on the north by Caffraria, from which it is divided by the Great Fish River; on the west by the Drosdy of Graaf Reynet; and on the south by the Drosdy of Uitenhagen, from which it is separated by the Sondag river. It is a country which remains to be peopled, as there are few inhabitants, except at military posts, which have been erected to check the incursions of the Caffres, who are a bold, plundering, and enterprizing nation. Notwithstanding the utmost vigilance of the military at these posts, the Caffres are continually making depredations upon the colonists, and carrying off their cattle.

The government having kindly offered one or two places in that district for new missionary stations, I resolved to inspect it with the view of selecting suitable situations. While I remained at Bethelsdorp, I obtained much information respecting it from Colonel Vickers, civil and military commandant of the interior districts, to whom I had been kindly recommended by letters from his excellency Sir John Cradock, the governor, and H. Alexander, Esq. colonial secretary.

Having remained about three weeks at Bethelsdorp, I determined to take my departure on a journey to Albany on the 9th of April, 1813, accompanied by my worthy friends Messrs. Read and Ulbricht, missionaries: the former designing to travel with me to all the stations, the latter only to Albany. Most of the inhabitants of Bethelsdorp came out to witness our departure, and bid us farewell. We had two waggons of our own, and four belonging to the people of Bethelsdorp, who were to accompany us as friends for a few days. Our own oxen and a third waggon were to join us at Graaf Reynet,

where we expected to arrive in about a fortnight. Upwards of a hundred people followed us from the settlement for some time, but as we advanced on our journey, they gradually left us, and returned home.

At ten, A.M. we crossed Zwartkop's river, and a little afterwards we halted at a salt lake, about a mile and a half in circumference, which supplies all the surrounding country with that necessary article, by the collecting and transporting of which, some of the settlers at Bethelsdorp obtain part of their living. It exactly resembled a field of snow, and immediately reminded me of the regions of the north during winter. Though we halted only for a few minutes, our people filled two sacks with salt to serve us on our journey. The water at this time was about eighteen inches deep, and the whole bottom was covered with a crust of salt about an inch and a half thick; but what we collected was found lying loose at the side, being driven thither by the little waves raised by the wind.

At noon we crossed the Cougha river, and halted at one P.M. for the sake of water, an excellent fountain of which was on the side of a brook of brackish water, which had a nauseous taste; yet this fountain has probably remained for centuries past choaked up and almost invisible by rushes and weeds, because it would require ten or twenty minutes labour to remove these obstructions. On viewing it through the rushes, a spade was sent for, and all present invited to assist in clearing away what concealed it, while Messrs. Read and Bartlet dug out the mud, and formed it into a proper shape. In a very short time it assumed the appearance of a neat and clean well, inviting to all who viewed it. We named it Bartlet's Fountain, because he was chief workman on the occasion.

About thirty persons, besides our own party, dined upon the grass. After dinner, a Hottentot belonging to Bethelsdorp approached us, mounted upon an ox. Being

*asked where he had been, he said very simply, that he* had been to a place in Albany in search of a knife he had left behind him when there, and that he had found it. This was a journey of sixty miles for a clasp knife, which in the colony is only worth eighteen-pence, irrespective of the hazard of not finding it among the grass.

At five P.M. we descended Murderer's Height, so called in consequence of some Caffres having murdered a number of Hottentots there, about twenty years ago. A little after sun-set we came to the banks of the Sondag, (or Sunday) river, which is one of the largest in this part of Africa, and divides the Deputy Drosdy of Albany from the Drosdy of Uitenhagen. We walked down the steep sides of the river to examine its depth, as two waggons had been overturned two days before by the strength of the current, when attempting to cross it, and were with difficulty saved. The stream was broad and rapid. One of our Hottentots examined the ford on horseback, pointing out the shallowest place for our waggons to cross. My waggon was allowed the honour of crossing first. If mine had been carried down by the current, the others would not have attempted to cross, till the following morning; but there was another and better reason; as the oxen in my waggon were the best, their crossing would incite the others to follow. In the course of an hour all our five waggons and the driven oxen safely arrived on the opposite side of the river. Two of the oxen in one of the waggons lay down in the middle of the stream, seemingly from terror, which occasioned some trouble. However, by adding ten oxen to the twelve that were already yoked to the waggon, the passage was effected. We halted for the night about three miles higher up the river.

10th. We were all on foot at sun-rise, and, after worship and breakfast, were ready to proceed on our journey; but the oxen having strayed, not one could be found. This was occasioned by the country being

covered with tall bushes, much higher than the cattle, consequently they cannot be seen at a distance. However in about three hours, twelve of our people returned driving the cattle before them, which was an agreeable sight. About two o'clock we halted under trees at the hill Addo, where an act of generalship had been performed by a party of Caffres, against a commando of boors, who, with their Hottentot servants came to oppose them. The advance of the Dutch army was along the low country. The Caffres cut down many trees and bushes, with which they blocked up the road, placing a detachment behind. On the boors coming up, they attempted to remove this obstruction. While thus employed, the Caffres dispatched part of their company by another way, who coming behind the boors, surrounded them. They called for quarter, and obtained it, when they came to an agreement, that the boors should return home, and not further molest them; upon which the Caffres restored to them their arms, and bid them depart: but the perfidious boors having secretly sent off a person to hasten the march of those behind, they came up, when all the boors fell upon the unsuspecting Caffres, and are said to have destroyed them all.

Departed from Addo hill about five P. M. and at eight o'clock halted near a clump of trees in an open country, The trees were low evergreens, so thick that they were impenetrable, except at about three places, two of which appeared to be made by the wild beasts; the other was a kind of house, cut out probably by the Caffres. This green-house afforded very comfortable shelter during the night from the wind, which blew cold. In the middle of this green-house, a large fire was speedily kindled, which our company surrounded, when Mr. Ulbricht, by the assistance of fire and candle, read a chapter of scripture, and addressed us from it; after which we engaged in prayer and praise, as was our custom during the journey. A painting of the various countenances of the

company, and the curious postures in which they sat, as discovered by the fire-light, would have been highly gratifying to friends in England. Worship being over, the company dispersed to five separate fires, and we repaired to our tents to sup. Mats were then spread under the thicket, where most of our people had a good night's rest.

11th. After sun-rise, Mr. Read led the worship, when we departed with the view of reaching a boor's place, where there was a military station, that they might have an opportunity (being the Lord's day,) to hear the gospel of Jesus Christ. The country through which we travelled, though completely in a state of nature, was beautiful in the extreme, much resembling a nobleman's park in England. The ground was covered with the finest grass, interspersed with single trees and clumps of trees in all directions, which appeared a charming spot for a missionary settlement.

About eleven, A M. arrived at the military station.—The officer with his soldiers, and the boor with his family, attended our meeting for worship, and thankfully received the tracts we had for distribution. There being another military station about three hours journey distant, where many of the Bethelsdorp Hottentots, belonging to the Cape regiment were, we employed one of our waggons, and went to visit them. Our road was a kind of foot path over hills, and was attended with some difficulty to the waggon. At five P. M. we came in sight of a beautiful valley between the mountains, of about four miles extent. The sides of the mountains were covered with Caffre gardens, among the trees, from whence they had lately been driven by the military. The skeletons of many of their houses remained, and some tobacco was still growing; but all their corn fields were destroyed.—The hills were covered with trees to the top, and were divided by the course of a river. Formerly the whole was covered with Caffre villages, but now there is not

a living soul, but stillness every where reigns. On reaching the bottom of the valley, we turned round the hill which formed the opposite side, on our right, which introduced us into a small circular plain, yielding abundant grass of the richest kind. The scenery around was romantic and grand in the highest degree. The road from this plain to the fort lay through a narrow pass between impending mountains, clothed with the trees of former ages. It was nearly dark, and we had reason to suspect that the Caffres lay concealed in the woods. Owing to the windings of the river, we were obliged to cross it several times, and the steep ascents and descents afforded additional trouble. At length we arrived at the desired fort, where I found both the officers who commanded were my countrymen; Messrs. Bogle and Mackinnes, from Glasgow and Galloway, who received us very kindly. Their situation is so retired and remote from the habitations of other men, that they seem to live almost out of the world. The Hottentots who accompanied us were received joyfully by their brethren, the soldiers in the fort, who were about fifty; indeed the whole garrison consisted of Hottentots, except the two officers and two of the serjeants. After a cup of coffee, Mr. Read, with the approbation of the commanding officer, preached to the people of the garrison, our company, and the Hottentots who had taken refuge under the protection of the fort, in number about a hundred. After much conversation we retired to rest.

12th. During the night there was much rain. At seven, A. M. Mr. Ulbricht preached to the people, who were, as on the former occasion, very attentive. Mr. Bogle had resided here eighteen months, during which time he had received but three visitors, all officers. It is wonderful that men are found willing to make so great a sacrifice, for such an object. Their country can scarcely repay them. The garrison is surrounded by a ditch and

palisadoes sufficient to prevent surprise from the Caffres in the night.

We resolved to depart in search of a place which Colonel Vickers recommended as proper for a missionary station, but found it difficult to ascertain where it was, as hardly any place in that paradise of a country has received a name. No doubt the Gonaquas, and after them the Caffres, gave names to many of the hills, rivers, and brooks, but most of these are unknown.

Had there not been war, we certainly should have visited Geika, the Caffre king, whose residence is scarcely five days journey from Mr. Bogle's post.

At eleven we departed, attended by the guide we had brought from the fort at Sand-flat, where the rest of our waggons remained, and six Hottentots from Mr. Bogle, to whom he had given passes. One of them was a serjeant who, having symptoms of a decline, was anxious to embrace the opportunity of going with us to the Drosdy to consult the medical gentlemen there. Mr. Bogle, with great humanity, takes care of a Caffre girl about five years of age, whose mother was accidentally killed in a skirmish, and whose father fled with his countrymen into Caffraria. She has a pleasant appearance, and seems at home in the garrison. Her seeing her father again depends on peace being restored between the colony and the Caffres, which in all probability will not be soon. The water at the post is good, yet has the appearance of being mixed with milk.

At noon, the rain began to fall very fast, while travelling along the Zuurberg, (or Sour-hill,) which rendered the descent so slippery, that it was difficult to manage the waggon, the oxen being unable to keep it back. The appearance of the country was beautiful, and abounded with hills, trees, and verdant grass. We again passed many Caffre gardens, which had lately been destroyed by the soldiery, lest they should be a temptation to the

Caffres to return. On examining the ground which we supposed was that which had been recommended for a missionary station, there did not appear to be a sufficient quantity of water, and the pools we saw are probably without water altogether in the dry seasons. There is indeed plenty of stone for building, on various parts of the ground, the grass is good, and timber for building abounds in every direction.

We arrived about four P. M. at our waggons at Sand-flat. There had been an uncommon fall of snow during our absence. Though we had travelled over a part of the country where elephants and other wild beasts abound, and where Caffres often lurk, we neither saw nor heard any of them.

When all our waggons were packed, and nearly ready to depart, it was judged better to postpone our journey until the morning, rather than begin it only an hour before sun-set, as the road was somewhat intricate. We visited Lieutenant Flechwood, the officer at the military post, whom we found sitting in his hut, attentively perusing the newspapers I had left with him. He is the only officer at the post, which renders his situation extremely solitary, having none to associate with except the common soldiers, and a boor and family who knew nothing. He is a native of Hesse, in Germany, where having aided in an insurrection against the French, in which most of the insurgents were slain, he escaped, with two others, to England, and obtained from the Duke of York, a commission in the 60th regiment. His library consisted only of a Dictionary and Almanack, which rendered his situation the more irksome; he made, however, no complaints.

The ants are remarkably troublesome there. Lieut. Flechwood told us, that his sugar and butter were constantly infested by them. Mr. Read recommended placing them in the middle of a bason of water as the only pre-

ventive, for even though suspended from the roof by a small cord, they would find their way by that cord.

13th Left Sand-Flat at seven in the morning, and soon came in sight of some Springbucks, which afforded great entertainment, from their springing at least six feet every leap in height, and several yards in length. However near a person may be to them, no motion of their legs can be perceived; the instant they touch the ground after one spring, they rise again into the air, which makes their motion resemble flying. At nine, A. M. we passed a military post, commanded by Lieutenant Fasson. near it I observed an ant-hill, the largest I had seen, apparently about five feet in height, and twelve in circumference: we then crossed Bushman's river, and halted for worship and breakfast on the other side.

Departed at three P. M. travelling over a level country, without tree or bush, till eight in the evening, when we halted at Assagai Bush, near to which stands a fort and a boor's house. The boor told us they had been hunting two lions the greater part of the day, without success, owing to the number of bushes, and that they had seen many elephants on the plain; none of us, however, were anxious to see them, being of the same mind with an officer, who said he never wished to see wild beasts, except when he had to pay for the sight; then he believed he was safe. The night was wet and uncomfortable.—Thermometer at noon, 65.

14th. Departed at eight A. M. and travelled over an extended plain till two P. M. During this movement we saw four droves of quachas, which seem to be a species of the zebra, shaped like an ass, but the size of a mule—two droves of eiland (or elk) about the size of an ox, with long straight horns, which lie much upon the shoulders when running. We killed a young one, which was immediately skinned and cut up, and part of it eaten for dinner. We were also gratified by another sight of

springbucks, when the height they sprang was almost incredible; the ground on which they lighted seemed as if it had been elastic.

During the day, one of our Hottentots saw five elephants on the other side of a small hill, near the place where we halted. In the evening, not being able to get forward in consequence of the rain, I invited three well informed Hottentots into my tent, who had resided in Caffreland, in order to obtain as much additional information as I could, respecting that people. Having about sixty questions written, I proposed these in their order. When we had got about half through the list, the Hottentots feeling themselves greatly fatigued by the effort of mind which the answers required, begged that what remained might be put off to another time, upon which our company broke up. The rain coming fast through the tent, induced us to try a fire in the inside to keep it dry; but the smoke soon obliged us to remove it.

15th. The people were dispatched at an early hour to collect and bring in our cattle, in order to proceed on our journey. While at breakfast, we observed Boozak on horseback, galloping down a hill opposite, when I predicted he was a messenger of bad tidings,—that the Caffres had carried off our cattle. On arriving, he ran to his gun, saying, the Caffres had carried off the oxen! In a few minutes, six of our people were dispatched in search of them, and a messenger on horseback sent to Lieutenant Gare, who commanded the nearest military post, with the information, requesting his assistance to recover them. We retained two or three armed men for our own protection. This was a new situation in which we were placed, having waggons, but not a single animal to draw them, and the heavens pouring down rain in torrents. At nine A. M. we heard distinctly the report of three guns, which our people conjectured was a signal that the oxen were recovered. At ten A. M. Mr. Read called to me that the cattle were in sight, soon after

which they arrived. It did not appear that the cattle had been carried off by the Caffres, but rather that a lion or wolf had driven them into a wood, which they often do to keep them for future occasions of necessity. This occurrence convinced us that the cattle ought to be kept nearer the waggons in the night, and that one person at least should be appointed to watch them. A second messenger was immediately dispatched to Lieutenant Gaie, to inform him of the recovery of the cattle, to prevent trouble to him or his soldiers. Thermometer, at noon, 58, and much rain. Some of our people were of opinion that the cattle were taken away by the Caffres, and that they had driven them into the wood to conceal them during the day, and had fled in consequence of seeing the Hottentots approach with their muskets. At five, P. M. a corporal and eight Hottentot soldiers arrived after a fruitless search for our cattle. Though it had rained hard the whole time they had been travelling, they made no complaint, nor indeed did they speak a word about their journey, but shook hands with their friends who were with us, and conversed with them, while we made a little tea for their refreshment. The corporal and several others belonged to Bethelsdorp. When the oxen were found, they were very warm, and so tired that they could hardly be driven back. In consequence of the rain continuing to fall the whole day, we could not move forward, for the oxen cannot endure travelling in it, as it injures their necks so much by rubbing against the yoke. I spent most of the afternoon and evening in obtaining information respecting the Caffre nation from our Hottentots. Our tent was pitched at the side of the ruins of a boor's house, whose name was Grobler, who with another farmer was murdered there by the Caffres. One of our Hottentots was present when the murder was committed. Thermometer 58.

16th. The weather was so improved that we were able to remove from Grobler's place at eight, A. M. Shortly

after our departure, our people, including the soldiers, to the number of about twenty, surrounded a flock of Hartbucks, but though shots were fired in all directions, and one or two were wounded, not one fell. We frequently passed the holes of wolves, jackals, &c. The mouths of some of them were so concealed by the grass, that caution was necessary to escape falling into them.— The sight of them often reminded me of the saying of Jesus, that the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.

At ten, A. M. we crossed the Kareka river, which is the deepest we had passed. The road was strewed with the dung of elephants. At noon we came in sight of the Indian Ocean, which made a pleasant finish to the charming prospect before us. The scene was beautifully diversified by the various forms of the low green hills, studded with tufts of trees, somewhat resembling a park in England.

At one, P. M. we came to Lombard's Fort, commanded by Lieutenants Gare (from Fortrose) and Laycock, whose lady was the first I had seen in the district of Albany. I felt for her as a poor solitary. We thanked them most sincerely for their kindness in dispatching so readily a party after our cattle, when supposed to be carried off by the Caffres, and for their obliging offer to assist us in any other way in their power. The ground there seemed extremely fertile, which the state of the garden abundantly proved, in which every thing was growing luxuriantly. I had not seen any trees in Africa so loaded with oranges, as a row which separated the garden from a wood behind, from which Mr. Gare gave us a liberal supply. After dining with him, we set off at the going down of the sun, and reached Lieutenant Sutherland's post, who received us in the most friendly manner, and furnished us with a supply of candles, of which we were destitute, and expected to remain so till our people

should have leisure to make some from the fat of the animals we killed. The Hottentot soldiers who could be spared from duty, were permitted to attend our worship at the waggons.

17th. At eight, A.M. we breakfasted in the fort, and at ten departed. Seven of the people accompanied us part of the way on oxen, through a country uncommonly beautiful; the hills were green to the top like those in Sussex, and the grass high and good. At noon we came to Reed River Fort, commanded by Captain Linch, who likewise shewed us every attention. We dined with him, and before parting he presented me with a large tooth of the Hippopotamus. The skin of this animal is about an inch and a half thick. A bullet, which had been shot at that which I saw, had not penetrated above half through the skin.

This fort is the last towards the ocean; of course, when we left it, at three, P.M. we had no more visible path. We travelled among long grass on the sides of the hills, accompanied by two Hottentot soldiers as guides, to the mouth of the Cowie or Buffalo River, which is the only place in that quarter where it can be crossed, and there we arrived about sun-set. The lightning, which is almost every night in Caffreland, near which we then were, was uncommonly vivid; about twenty flashes every minute, attended with much thunder over our heads. The sea raging and foaming only a few hundred yards distant, added much to the grandeur of the scene. The tent in which I was writing stood among trees. The night was dark and dismal; but the lightning now and then made it resemble mid-day. When going to bed in the waggon, I readily found every thing I wanted, by means of the lightning.

18th. After a good night's rest, I was pleased to find every thing tranquil in the morning. After worship and breakfast we walked along the beach, admiring the ocean's foaming billows, as one of the works of God,

and none of the least wonderful. When Mr. Smith had preached to our company, our guides considered the tide nearly at its lowest ebb, wherefore we prepared to cross the river, by putting such things as were likely to be most injured by salt water, as high in the waggon as possible. About eleven, A. M. we entered the river, a few hundred yards from its mouth: it had a formidable aspect, being at least a quarter of a mile broad. A soldier on horseback led the way, to shew us the best passage. Two or three times his horse's head only appeared above water: it was the same with our oxen, their backs being in the water, and at one place they were obliged to have recourse to swimming. When the last waggon was within about a hundred yards of the other side, one of the leading oxen sunk in a swamp nearly to the neck, and with considerable difficulty was extricated from it. Immediately on arriving at the beach, we were obliged to ascend a narrow and nearly perpendicular path across a wood, which was also troublesome in consequence of some of the trees projecting over the path, which obliged us to cut down large branches, to give room for our waggons to pass. Limbs of trees, broken off by the shoulders of elephants when passing, formed also obstructions. I examined one of the foot-marks of this huge animal, which appeared about fifteen inches across. Had any of them, when coming down that long and narrow pass to drink in the river, met us, I know not what might have been the consequence, as there was no room for our waggons to turn, and elephants, it seems, will not give way; as for our bullets, being only lead, they would not have felt them. Many of their footsteps were but newly made, which our Hottentots knew, from the grass which they had pressed down not being then risen up. However, by a kind providence, we got safely through the wood, which extended upwards of a mile across, and bid farewel to the eastern coast of Africa, and the Indian Ocean, to travel across the continent till we should reach

the western shores, and the Ethiopic Ocean, which I hoped to find practicable.

On the beach near the mouth of Buffalo River, some soldiers belonging to one of the forts had been fishing, and having thrown the entrails of the fishes they caught into the sea, a number of sharks was thereby collected. As one of the soldier's children was walking near the water, a shark made a spring at him, and nearly seized him in his mouth. A red frock which the child wore was thought to have engaged the attention of this ravenous animal.

Our travelling was now in trackless deserts, for there were no paths, except such as had been formed by wild beasts going to drink. One of our Hottentots brought me, from a pool which we were passing, one of the finest water flowers I had ever seen. It was nearly the size and shape of an ordinary sun-flower, but its colours resembled those of the passion-flower, and the scent was very grateful, somewhat resembling the sweet pea. It grows in the water, near the side. The outer leaves are of a very light blue; the first row of petals are dark brown, having each a light blue ball at its top; the next rows, which are more thinly scattered, are light yellow, with darker blue tops; the centre, which is about the size of a six-pence, is still darker yellow. Being no botanist, I knew not its name, or whether it has a name; but it deserves to be called the Star flower. Mr. Ulbricht brought me a wild fruit, nearly of the shape of a hen's egg; the upper part was red like a cherry; it was tapering towards the bottom, and yellow was most curiously intermingled with the red; and about half an inch from the stalk it was dark green, so that at first sight I thought it was a cup to the fruit. Its external appearance was elegant, but the taste was nauseous. After travelling about an hour we halted at a pool of water, which was at about three hours distance from Caffraria. Though we had about thirty Hottentots in our company, not one

had ever before been in that part of Africa. In the afternoon two of our people fell in with a large elephant, but they were afraid to molest him by attempting to shoot him, as it was in a plain, and there was no place of refuge near. The lightning commenced at sun-set, and the thunder about half after six. Thermometer, at noon, 71.

19th. Before sun-rise I heard a volley of muskets fired off, but knew not on what occasion, till the good news was brought us that a buffalo was killed, which I perceived afforded great pleasure to our Hottentots, who, from their habits, wish to live almost entirely upon animal food. On getting out of the waggon I walked to the spot, where I found them busy in skinning the animal, which was very large—I suppose half as large again as one of our oxen, with most formidable horns, which I brought with me to England. In about an hour they had cut up the buffalo, and put the pieces into three waggons, after which we proceeded on our journey. The morning felt cold. At nine, A.M. the thermometer stood at 62. On our way we saw six ostriches running very swiftly along, but our dog Succo following them, they were obliged to have recourse to their wings to assist in making their escape, which made it half running, half flying. Many quachas were seen at a distance, and one drove passed very near us. They, like most of the wild beasts we saw, ran in a continued line, one following another. At ten, A.M. we came to a wood, when a Hottentot was sent forward to examine an opening, to see if the waggons could pass. A road made by the elephants was found to be a good one. We observed two trees, and a large branch of a third, lately broken down by them, which, our people said, they do when out of humour. On the summit of a hill before us we observed some men descending towards us. We found they were a party of soldiers kindly sent by Captain Linch in quest of us, to learn if we were safe, and had

found our way. I believe we ought to have solicited an escort while travelling within sight of Caffreland, and beyond all military posts. This had not occurred to me as at all necessary; and though it did occur to Mr. Read, his modesty prevented his mentioning it to Captain Linch before we left his fort. The soldiers had shot a hart, but had left it behind. We sent a pack ox to bring it to our halting place, which arrived soon after we had reached it. It was about the size of a mule, and from its shape appeared to be made for swiftness. While at breakfast one of our parties brought an elk, cut up, and hanging upon the backs of four oxen. We had now a store of flesh sufficient to serve us for a fortnight. The mountains of Caffraria were very visible, a little to the eastward. The grass around us was tall, thick, and sweet; but we saw no other inhabitants than the wild beasts, and no other paths than those which they made in travelling to pools of water. Thermometer, at noon, 74.

Our people, divided into parties, were variously employed. Some were busy in cutting the flesh of the animals killed, into thin slices; others in hanging what had been cut upon the thorn trees, which exhibited a peculiar appearance. The meat thus exposed is intended to be dried in the sun. Others were cutting it into long thick pieces, to make what they term *bill-tongue*; others were salting the bill-tongue, which eats remarkably well when dried, without any other preparation.

The Hottentot manner of drinking water from a pool or stream is very curious: they throw it up with their right hand into their mouth, seldom bringing the hand nearer than the distance of a foot from the mouth, and so quickly, that however thirsty, they are soon satisfied. I tried frequently to imitate this practice, but without success.

The country in which we were now travelling lies between the Buffalo and Great Fish Rivers. When the Caffres under Congo and Slamba dwelt in Albany, they

always allowed this district to remain without inhabitant, in order to serve as a defence between them and Geika, the chief of the other Caffres.

Departed about two, P. M. Part of the soldiers, and six of our own armed Hottentots, kept about a quarter of a mile ahead of us; the other soldiers kept at some distance on our right, between us and Caffraria; and a few of our own people remained with the waggons. It was amusing to see the men riding upon the oxen with their guns, for they had a very odd appearance. Two ostriches crossed immediately before the waggons, running swiftly, though awkwardly, from the great disproportion between the length of their legs and the size of their bodies. They are gregarious, for you seldom meet with single ones.

At four, P. M. we entered an extensive plain, to which we saw no bounds before us, or to the right. The soldiers left us soon after our reaching this plain, to return to their post. They were commanded by a clever young Hottentot, Piet Bruntges, son to William Bruntges of Bavian's Kloof, who conducted Dr. Vanderkemp to Caffraria, and who is supposed to be the oldest man in South Africa. Piet belongs to Bethelsdorp. He and Boosak have been the principal conductors of all the Commandoes against the Caffres.

The plain was in many parts marshy, owing to the late rains, which, with the want of wood for our fires, prevented our halting at sun-set. When the sun was going down, we looked wishfully in every direction, but could discover neither tree nor bush. We went forward in the dark, till about nine o'clock, when we came both to trees and water on the side of a hill, which induced us to halt for the night, which was very cold.

20th. On examining the ground here, it appeared tolerably well adapted for a settlement, and likely to have water all the year, though not in abundance; but other spots which we have seen, especially that near

Captain Linch's post, appear preferable. Ever since we left Cape-town, we had been generally travelling almost due east, but now we altered our course towards N. W. by W.

About sun-rise we departed, travelling among low green hills, and now and then crossing brooks which separate the hills. We met Captain Fraser, Deputy Landdrost, on his way to the Great Fish River, which divides Caffreland from Albany, to examine its banks, to judge if it were practicable to render it an obstacle to the Caffres' carrying off the cattle which they steal from the boors in the colony. The captain assuring us that he would return to Graham's-town on Thursday, we resolved to wait until that time to meet with him. At eleven, A. M. we came to a charming place, called *Blue Rock*, surrounded with rising grounds, covered, or rather beautifully interspersed, with the camel thorn tree There a military post was lately erected, commanded by Lieutenant Leydenham from Edinburgh. His house not being finished, he lived in a comfortable tent, where we partook of an early dinner, and he kindly wished our stay to be protracted as long as possible. The place appeared well suited for a station, though the water is not very abundant. Mr. Leydenham very politely accompanied us half a mile from his post, when we took leave for Graham's-town. About three miles forward we looked down from the edge of an extensive plain upon a valley that appeared to have been excavated from the plain and the hills to the eastward, and likely always to have plenty of grass and water. Darkness came upon us before we could reach Graham's-town; however, we were satisfied that we were not far distant, first by hearing the sound of a trumpet, then by observing lights, and soon after by the arrival of a Hottentot on horseback to be our guide into the town; he was sent by the Rev. Mr. Vanderlingen, chaplain to the Cape regiment of Hottentots, who was formerly one of our missionaries. With-

out the assistance of this guide we certainly should have found difficulty in getting forward in the dark, the road being rather intricate. At eight, P. M. we reached Mr. Vanderlingen's, and were hospitably received.

21st. Graham's-town is named after Colonel Graham, who commanded the troops sent against the Caffres, when they were driven beyond the Great Fish River. The situation is pleasant and healthy, and enjoys sufficient water all the year. The houses are built of mud and reeds. It is the residence of the deputy Landdrost, and the head-quarters of the military stationed in Albany. Some of the officers have already good gardens, though the town has not existed a year.

Mr. Vanderlingen, who was sent out as a missionary from the Rotterdam Society, has acted several years as chaplain to the Cape regiment, to which, I believe, God has made him a blessing.

In the morning we received visits from various officers, and in the afternoon visited some of them in their own houses, which, though small, and built of mud, are pretty comfortable.

22d. In the forenoon I rode with Major Prentice, in his waggon, to a boor's, a few miles distant, who was lately plundered of sheep by the Caffres. A son of his, a stout young man, lately left him from dread of being murdered by them. The family are obliged to be in constant readiness to repel any attack that may be made upon them, which undoubtedly is a most irksome situation to be placed in; yet people by habit may become so accustomed to perils as to regard them but little, which I myself afterwards experienced; but I should greatly prefer that peace of mind in the midst of dangers, which proceeds from confidence in the divine protection, to that freedom from anxiety which is merely the effect of habit.

At five, P. M. we dined at the officers' mess, when we were glad to find Captain Fraser was returned, being

anxious to consult him respecting the best place in his district for a missionary settlement. He was very willing to give all the information in his power, and no one is better qualified.

23d. Breakfasted with Captain Fraser, who afforded all the information we wanted, and likewise gave an order to the commanders of military posts within his district to furnish us with escorts from post to post, and to the farmers, should we have occasion, to furnish us with oxen, &c.

## CHAP. IX.

*Departure from Graham's-town—Visit to various Military Posts—Interview with a Caffre Family—Arrival at Graaf Reynet.*

After taking an early dinner with Mr. (Adjutant) Hart, we expected immediately to leave Graham's-town, but two of our oxen having strayed, we were detained till four o'clock, when we were again in motion. About thirty of the inhabitants followed us a mile from the town, and bade us adieu. A poor serjeant of the 21st dragoons, whose mind was greatly harassed, walked by the side of my waggon, relating his doleful tale. I had no doubt that he stood in need of medical aid, as well as of any counsel I could give. His nerves were much affected, and his strength of body greatly reduced. The officers spoke very favourably of his character and conduct as a soldier.

About two miles further, we came to two paths, one leading to Graaf Reynet, and the other to Bethelsdorp. Here, Mr. Ulbricht, Boozak, and a few others who accompanied us for a fortnight, left us to return to Bethelsdorp. My eyes followed them till the intervention of a

hill deprived me of the sight of those, whom I expected to see no more in this world. A little after sun-set we halted at Captain M'Niel's post for the night, from whom I met with a friendly reception.

With the assistance of some of his Hottentots he has built a comfortable house. Their hands were the only trowels used upon the occasion. Without the personal assistance of the officers, little can be done, which necessity will be of service both to officers and Hottentots. Mr. Vanderlingen, who, with Mrs. V. accompanied us to Graaf Reynet, preached to the garrison.

24th. We departed a little after sun-rising with an escort for protection, and at nine A. M. halted at a small brook on the side of a wood. On our way, we observed a place seemingly well suited for a missionary station. A little before sun-set we came to a boor's place, among trees, where there was a small military post, to which Mr. V. had gone on before us, in order to preach to the soldiers. The boor had abundance of cattle and sheep. During the short time we spent with the family, I observed the female Hottentot servants laughing very impudently at the dress of some of our party, but I could not perceive which of us they had in view. The place was solitary, but otherwise pleasant, nearly encircled with hills, at the bottom of which were many orange, peach, and other fruit trees.

It was almost dark when we left this place, with four soldiers for our escort. The road, which lay over hills, was rough, with steep descents now and then, which made it troublesome to travel in the dark. At seven P. M. we halted at a boor's place, (Vandyke,) where a serjeant's party is stationed, to whom Mr. V. preached in a house, and Mr. R. to our people at the waggons. Thermometer at noon, 78.

25th. Left Vandyke before sun-rise, taking the advantage of the light of the waning moon, which rose before four in the morning. At nine A. M. after travelling

among low hills, and woods of bushes, we reached Zwart-water-port, where there is a fort commanded by Lieutenant Ellert, a German gentleman, who was very kind and attentive to our comfort. The soldiers at eleven A.M. were marched to our waggons, when Mr. Vanderlingen preached. The place is called Port, because there is a narrow pass through the mountains, which appear to have been divided by some convulsion of nature in former ages. Indeed, the two stupendous perpendicular sides of the pass are of such shapes, as indicate a former union. At some places the sides are not a hundred feet apart, and a small river runs between. On the sides are caves above caves, and trees projecting from the rocks. We went through the pass to visit some Hottentots stationed a little beyond the other end. As we went along, the baboons from the heights looked down upon us with an angry roar. On coming to the Hottentots, Mr. Read found one or two of his friends prospering in their souls, and happy in the knowledge and love of Jesus Christ. From this place no signs of human society or cultivation appeared in any direction. On returning to the pass, a honey bird (which leads travellers to hives of bees,) invited us by its chirping to a place where honey might be found. One or two of our escort went towards it, when it flew from tree to tree, chirping; but, as the hive appeared too distant, they returned. Thermometer at noon, 80.

After dining with Mr. Ellert, we departed about sunset, and arrived at a post commanded by Lieutenant Devonish, about eight P.M. who received us very kindly.

Caffreland being near, Caffres are often lurking among the bushes, but the soldiers have never been able to seize one, they are so expert in pushing through, what to others is, impenetrable underwood. They wrap themselves up in their carosses or skin cloaks, which is their only dress, and, leaping into the closest thickets, will get through without a scratch, where none can follow so as

to overtake them. Now and then they listen to hear if their pursuers are near, when they dart forward in another direction, and always escape.

Left Mr. Devonish's post at seven A.M. Crossed the Little Fish River at eight, which was deep though narrow. At nine, halted at the post of Captain Sutton, from Edinburgh, where a court-martial was sitting upon two soldiers of the 60th regiment. Walking alone on the shaded banks of a brook, a few willows appeared which arrested my attention, as they were the first I had seen in Africa.

A boor and family attended our worship, at which an address is always given from the part of scripture read upon the occasion; after which we walked with them to their house. They did not appear social at their meal, for two of the elder daughters sat by themselves in one part of the large room, eating boiled pumpkins; and two smaller girls sat on the floor in another quarter, employed much in the same way; while the parents treated us with a dish of coffee at another corner. The boor's wife had serious thoughts respecting the judgment to come, and many fears, but her husband said, he knew that whatever kind of a man he was, he had grace within him, and that he had no fear. Poor creatures, they are far removed from all means of instruction, and like most of the boors in the interior, have almost nothing to do, in consequence of living by their cattle, without cultivating the ground. This idleness produces a sottishness and stupidity evident in many of their vacant countenances. Here they have only to smoke their pipe, and once a day to count their cattle.

In consequence of an invitation from Captain S. we waited on him, and conversed for an hour. At four P.M. we prepared for our departure, when several of the officers attending the court martial came to take leave of us. We now travelled within about a mile of Caffraria, and without an escort. Heavy showers of rain fell round

about, but none where we were. We observed no inhabitant, or hut, in that part of Caffraria which lay upon our right; indeed, none of their villages are nearer than two days journey beyond the Great Fish River. At seven P.M. we arrived at the post of Lieutenant Forbes, within a few hundred yards of the river.

27th. Departed at sun-rise, still travelling in view of Caffraria. We passed two large flocks of sheep, which are safer there than cattle, as the Caffres care little for sheep. Our Hottentots met some of their acquaintance on the road, whom they kissed very affectionately, the men holding their hats about half off their heads when they gave this friendly salutation. At nine A.M. we came to Lieutenant Rosseau's post, with whom we stopped a few minutes. His and the other houses were lately washed away, by a sudden and uncommon rise of the river. He had but just time to run out to save his life; and what was surprising, when the river subsided, he recovered all his wine glasses, cups, and so forth, out of the mud, without one being injured. The houses were built of clay, and have all been rebuilt.

Arrived at about ten A.M. at Captain Andrews' post. The fort is erected on the side of the Fish River, where he has built the best house I have seen in Albany; acting as carpenter himself, and instructing the Hottentots to assist him. He has also a good garden, and has made an engine to raise water, about thirty feet from the river, to water his garden, which no less astonishes the boors than the Hottentots. He was very anxious that the boor, who lives near the fort, should cultivate a piece of his farm to raise a little grain for bread; and as an inducement to his consenting to the proposal, he offered to bring the water of two neighbouring fountains to water his ground; but all his arguments made no impression on the lazy boor, who said it would be *bye* (or superfluous) trouble. He would rather send five days journey to purchase flour, than be at the trouble to plough, sow, and reap his own

ground. After dining with the captain, and expecting to depart, we were informed that all our oxen were missing, and our people all gone in search of them. When the Captain heard of this, he instantly dispatched a party of soldiers in pursuit. Being so near Caffreland, the Caffres were supposed to be the thieves. In two hours all were brought back in triumph; but being almost dark, we judged it prudent not to move till the morning. In the evening we found Captain Andrews' conversation very interesting, as he had been in Spain the greater part of the war.

28th. An hour before sun-rise, having packed every thing in our waggons, we departed under the protection of an escort. The morning and the scenery around were pleasant. The first part of the road lay along a wide valley, bounded by hills on each side, and afterwards over an extended plain, which certainly has never been disturbed by the application of either plough or spade. A few springbucks seemed to be the unmolested lords of that green wilderness.

At nine A.M. we crossed the Little Fish River, and halted on the opposite bank, near De Clerk's Place. After breakfast, our escort left us, to be succeeded by no other, Caffraria being left behind. We moved forward at two P.M. over an extensive plain, full of game, though we happened not to kill any. Passed by the places of two boors, who possessed the largest flocks of sheep I had ever seen. Before sun-set we turned round hills that had been on our right all day, so that our route was N.W. by N. instead of W. Halted at eight P.M. in a wood of camel thorn trees, called Under Bruntjees Hoogte, or Height.

29th. Departed at seven A.M. and reached Bruntjees Hoogte by eight A.M. The descent is long and winding, by the side of a steep mountain. In rainy weather, when the road is slippery, it must be very dangerous; for should the waggon slide only a few inches to the left, it

would inevitably be precipitated many hundred feet to the bottom of the mountain. Near the end of the descent, we found a Caffre family, consisting of husband, wife, and daughter, sitting by a fire. They said they had come from the Sea-Cow River, in consequence of the Bushmen constantly killing the Caffres, and were returning to Caffreland. The man was remarkably well shaped, was slightly covered with a skin cloak, and had several rows of beads round his neck, hanging over his breast like a chain. His wife and daughter had a little more clothing. The former was in a decline, and her weakness had prevented their proceeding with some of their friends who were a little before them. We gave them some wine for the sick woman, with a little bread, which they received gratefully. When the girl had drank the half of her share of the wine, her father seized it and drank it himself, saying, with a smile, *It is good.* He had six *assagays*, or spears, with him, which are the principal weapons used in war and in self-defence. They were all painted nearly of the same colour as mahogany. Their countenances were agreeable; their hair was short black wool, nearly resembling that of the Hottentots. The girl, about fourteen years of age, wore two short brass chains, hanging from her hair over her temples.

The hills on our right were beautiful, of various shapes, and covered with lively green. They seemed to consist of different stories, by means of regular strata, which projected beyond the grass, and added greatly to their picturesque appearance. At eleven A.M. we halted at a pleasant spot under a hill, where we took our breakfast, but found our bread and flour were exhausted; we obtained, however, a piece of a loaf from a boor who was passing. Our Hottentot, Cupido, was born in this part of the country; he halted the preceding day at a boor's, where he preached in the evening and morning, who on his leaving, gave him a horse to overtake us. Thermometer at noon, 84.

Having passed Bruntjees Height, we left Albany behind, Graaf Reynet being our next destination. We moved forward at two P.M. and in about an hour passed a boor's place, consisting of three miserable huts, surrounded by no cultivation, all lying in a state of nature. About eight in the evening we halted at De Toyt's Place, where we had worship with our Hottentots, the boor's family and servants, which made a considerable congregation for such a barren wilderness. The family were very agreeable and kind, some of whom appeared to be sincere christians.

30th. The morning was very cold, the thermometer at sun-rise being as low as 43. Observing some houses in ruins, I enquired how they had been destroyed, and learned that some years before, the boors in that part of the country went in a body, and drove the Landdrost from Graaf Reynet, because some of his proceedings displeased them. While thus employed, the Caffres seized the opportunity to make an attack on their defenceless places, when they destroyed many of their houses, and carried off much cattle.

Waiting for the purchase of bread, we delayed our departure until eight in the morning. We crossed Fogil (or Bird) river, and travelled on a plain, having the mountains of Sneuberg immediately on our right. At ten A.M. while the cattle halted to rest awhile, Mr. Read and I walked forward, when feeling the heat becoming oppressive, we took shelter under a spreading bush. A road made by ants to their nest passed the place where we stood. We observed thousands of these little creatures passing and repassing: those travelling south, carried burdens: those going north, were in search of something to bring home. In part of this path I observed a great error they had committed at the original planning of it, for they had to ascend a cliff of almost two feet perpendicular height, while ascending which, I observed three or four who were dragging little berries, fall with

their loads from projecting parts to the very bottom of the cliff; and they were so stunned by the fall, that notwithstanding their activity, it was almost a minute before they recovered, and began to make a fresh attempt.

Yesterday we shot three bucks, and this morning one, which saved our sheep. The earth, or mould, in this part of the country is red, covered with heath mixed with grass. At eleven we halted at Haug-bush, near a small pool of water, the colour of soap suds. We found that the party of Caffres who were flying from the bushmen's country to their own, had lately stopped here, as their temporary huts composed of branches of trees were entire, and the leaves on the branches were but little withered. Thermometer at noon, 68.

At four P. M. we proceeded on our journey, admiring the diversified forms of the mountains on our right. At eight we halted for half an hour at a boor's called Grobler who was eighty-three years of age. Though the night was very cold, yet for the sake of water we travelled till near midnight, when we reached Lions' Fountain. At a little distance we observed a great fire, and people dancing around it, because it was new moon. I observed Cupido quietly walk up to them and hold some conversation, when they ran off.

31st. Though we were informed that many lions were in the neighbourhood, we were not molested during the night. At sun-rising, the thermometer stood at 40. At ten A.M. we halted at a river, almost dry, where three boors' waggons were also halting. Some of the people attended our worship. They were also travelling to Graaf Reynet, from which we were only two hours distant, though there were no signs of cultivation in any direction, nor any other appearance of approaching a town. Thermometer at noon, 82.

Departed at three P.M. and in about an hour were met by our friend Mr. Kicherer, minister of Graaf Reynet, with a horse waggon, in which he conveyed us with

speed to his hospitable home. We had twice to cross the Sondag river; but being low, it was easily accomplished. Glad was I to find that Mr. Burchel, who lately returned from making botanical researches higher up the interior, was not gone; but had kindly postponed his departure in expectation of my arrival. He was the first person who travelled direct from Graaf Reynet to our missionary station at Klaar Water, beyond the Great River, by which route he thought we might accomplish the journey in a month. He returned by another road, which would require two months; but he recommended the shortest, as one of his people had consented to be our guide, and he advised us to use the utmost caution in guarding our cattle while travelling among the bushmen, as they murder only for the sake of cattle, and should they observe us to be off our guard they would make attempts to obtain them. During the afternoon I saw Martha and Mary, who were in England about ten years who live at Graaf Reynet, as does John also, the husband of Mary. Mr. Burchel favoured us in the evening with his company, when he also communicated much interesting intelligence from the interior of Africa, in return for which, I related to him the news of European affairs.

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## CHAP. X.

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*Occurrences at Graaf Reynet, and during Journey in Sneuberg—arrival at the Boundary of the Colony.*

MAY 2.

ATTENDED worship in the church at nine A.M. when Mr. Kicherer gave us two discourses from a part of the Creed, after which six couple of white people were married. In the evening Mr. Read preached in what is

called the Heathen's Meeting-house, to many people both white and black.

3d. Attended in the evening the monthly prayer meeting for the conversion of the heathen, Mr. Smith, from Bethelsdorp, gave the address.

4th. Was present at the slaves' meeting, where two slaves and three whites engaged in prayer. The two latter gave many exhortations in a serious and affectionate manner to the poor slaves. I also visited a meeting of females for prayer and christian conference, when about twenty were present; I made a few remarks, which were interpreted by Mr. Kicherer.

5th. In the evening I preached to a full house, by the help of Messrs. Read and Kicherer as my interpreters. The Landdrost and family were present, whom many were glad to see in the slave meeting. While thus employed, I could not but reflect with pleasure, that some minister was at the same time preaching at the Annual Meeting of the Missionary Society in London.

6th. Dined with the Landdrost (Mr. Fisher), and a large party. Every thing at dinner was served up exactly in the European style. He kindly offered to serve me in any way in his power.

8th. Dined with the Secretary Mr. M——, together with a large party. The extent and progress of every thing in his garden surprised me much, when I heard that all had been accomplished in three years. It proved the proprietor's assiduity, and the rapidity of vegation in that quarter.

9th. Attended at Mr. Kicherer's place of worship, where we had two long sermons and two short prayers. In the evening the Schoolmaster addressed the slaves. Mr. K. sets every one to work who he thinks has a talent for it.

10th. The Landdrost sent a slave with a young lion to show me as a curiosity. A person in the neighbourhood had lately shot its father; on seeing which the

lioness sprang from her den upon the murderer of her mate, and in an instant laid him on the ground and began to tear him; his brother, who was near, fired his musket on her, and the ball penetrating the animal's throat, brought her to the ground, and rescued the poor man from the jaws of death, but not before he was terribly lacerated. In this way the young lion was obtained. I saw the skins of its parents at the Landdrost's. That of the male is black at the shoulders and part of the back, which is rather unusual in that part of Africa. The hair hanging from the head and neck is about twelve inches long, and as the lion has power to make his hair stand erect, this animal, when alive, must have had a terrific appearance. In the evening I preached a farewell discourse, by means of my two interpreters.

11th. About eleven o'clock, while our waggons were before the door, ready to depart, we engaged in prayer, with many friends who came to bid us farewell, and many waited in the street for the same purpose—after which we parted from this kind people, accompanied by Mr. Kicherer and four of his friends. Two boors from Sneuberg, to which we were going brought their horse waggons to convey us more quickly thither. These, with our own three ox waggons left the town together, which, with our driven oxen and the armed Hottentots who accompanied us, had much of the appearance of an eastern caravan. I felt pain in separating from so many kind friends, whom I was never likely to meet again on earth; but our work required it. Graaf Reynet was soon out of sight, when an extensive plain, surrounded with hills, presented itself; on crossing which we ascended Sneuberg, (or Snow-mountain,) from whence a large district of the colony derives its name. At two P.M. we dined at Magis-fountain, about twenty miles north-west of Graaf Reynet. Near the house is an excavation at least sixty feet deep, made by a small river which runs over rocks till opposite the boor's house, when coming at

once to a sandy soil, it has carried the sand away to the depth of sixty or seventy feet, and falls over the rocky cliff at three different places, so as to form a very striking object. About half an hour after leaving Magisfountain, we passed a similar excavation and a water-fall, only deeper and still more grand in its appearance. After travelling two or three hours by moon-light, we reached the residence of Mr. Heerden, who had kindly driven us in his eight horse waggon, about forty miles north-west of Graaf Reynet.

12th. About seven waggons with people arrived during the day, to attend divine worship in the evening. At six o'clock I preached to them in a large room. Our waggons arrived during sermon.

13th. Mr. Heerden furnished us with many useful articles for our journey, among which was a horse, which he presented to the Society. He has several bushmen in his service, three or four of whom he brought into the room to let us see them. They were extremely timid, and seemed glad to get away. Mr. Kicherer preached in the forenoon, and at four P. M. we departed, accompanied by most of the family. After travelling with great speed, along the banks of the Buffalo River, for an hour and a half, between low hills, we arrived at Mr. Burchar's, which is a lively place, in a plain, bounded by low hills at a little distance. A small stream which turns a flour mill passes before the house, and only a hundred yards beyond it runs the Buffalo River, in a bed formed out of a rock, where there is a waterfall of about twenty feet, all which contributes to the beauty of the place. About twelve waggons had arrived before us, when Mr. Read preached to a good congregation in the large room. The people were very attentive, as indeed they always are in this part of the colony.

14th. In the morning the ground was white, in consequence of the frost during the night, this being the first month of their winter. At noon, though there was

pleasant sun-shine, the thermometer was as low as 46. A Hottentot came into the room where I was, to say that he had brought oxen from the next boor's to draw our waggons there, in order to ease our own. He answered several questions concerning God and the Saviour, which Mr. Kicherer asked him, and said he prayed every day for the forgiveness of his sins, and that sin might be put out from his heart. The slaves at Mr. Burchar's asked and obtained liberty to follow us to the next boor's place to hear the gospel.

At three, P.M. we left Mr. Burchar's Place in his horse waggon. In a narrow pass, between hills, we observed stones so regularly piled one above another, and so arranged that they resembled ruins of some ancient structure. There we caught a large land tortoise, that was creeping among the bushes. Before sunset we arrived at Three Fountains, where Mr. Kicherer preached in the evening.

15th. In the morning I took a walk to the top of some hills to have a view of the surrounding country. The broad summit of one was spread over with large flat stones. There was a little cultivation near the boor's house, but the surrounding country, as far as could be seen from the hills, was extremely barren, producing nothing but heath or wild bushes. The slaves who had followed us from Mr. Burchar's took leave of us to return home, although their countenances expressed a desire to follow us farther. About three, P.M. we left Three Fountains in the boor's waggon, drawn by eight excellent horses, and travelled at the rate of seven miles an hour. Reaching the summit of some rising ground, an extensive plain presented itself before us, studded with many small hills of interesting forms, which had a pleasing appearance. Though not an inch of cultivation was visible, yet the scenery was cheering. At five P. M. we arrived at Mr. Vanderkervel's Place; which was pleasantly situated. Immediately to the right of the house was a most romantic excavation of the earth; from two to three hundred yards

wide, a hundred feet deep, and half a mile long: both sides were composed of huge rocky cliffs: the lower part of the hollow was covered with gardens and fields, where the orange trees grew luxuriantly; and in the middle a river glided gently along. In the evening I preached to the people through my usual interpreters.

16th. In the morning, being the Lord's day, Mr. K. preached to the white people in the house, while Mr. R. preached without, at our waggons, to slaves, Hottentots, and Bushmen. Some of our Hottentots were very active in doing good here, and at other places, to the slaves and to their brethren. In the evening Mr. Read preached again at the waggons. On finishing his discourse, he asked Cupido and Boozak (converted Hottentots) to speak to the people if they were so inclined. Both addressed the heathen. Boozak said to them, "Before the missionaries came to us, we were as ignorant of every thing as you now are. I thought then I was the same as a beast; that when I died there would be an end of me; but after hearing them, I found I had a soul that must be happy or miserable for ever. Then I became afraid to die. I was afraid to take a gun into my hand, lest it should kill me, or to meet a serpent, lest it should bite me. I was afraid then to go to the hill to hunt lions or elephants, lest they should devour me. But when I heard of the Son of God having come into the world to die for sinners, all that fear went away. I took my gun again, and without fear of death went to hunt lions and tigers, and elephants. You shall soon have an opportunity to be taught the same things."

17th. I went in the morning with ten or twelve of our people, to examine a cave in the deep excavation, which turned out to be a far more formidable adventure than I had expected. It was on the side of a high cliff, separated from an opposite cliff equally high, only by a few yards. For about two hundred yards we had to walk on projecting rocks near the middle of the opposite cliff. We were soon obliged to take off our shoes

lest we should slide down the rocks, and advancing a few yards farther we were advised to take off our stockings, as more likely to prevent our sliding down. When we came opposite to the cave, with great caution we descended to the bottom of the cliff; then two of our Hottentots went into a pool formed by the river, on purpose to sound it, as we had to cross it to reach the cave. They found it two feet and a half deep, till within two yards of the other side, over which they placed a ladder they had brought with them. Michal mounted first, when climbing the rock he slipped, and rolled down into the water, completely over head, which appeared to the other Hottentots a mere trifle, for they only smiled about half a minute, and pressed forward. A friend from Graaf Reynet, who was tall and strong, carried me over on his back. It was no easy matter to climb up to the cave's mouth, from the steepness and smoothness of the rock. A light being struck, we ventured in with three candles. On the roof of the cave, which resembled that of a cathedral in miniature, hung hundreds of bats fast asleep. Our light awoke many of them, and they flew about us to the no small danger of extinguishing our lights. Within the cave we sunk half way up the leg into their dung, which probably has been collecting for many centuries. The bats hang by their feet so close together, that at first sight it appeared to be carved work on the roof. After viewing different apartments in the cave, which appeared singularly gloomy and dismal, we found considerable difficulty in returning.

On arriving at Mr. Vanderkervel's they brought to me four Bushwomen and five or six Hottentot women covered only with sheep skins carelessly thrown over their shoulders. I addressed them by means of Mr. Kicherer, and a Hottentot girl who understood both Dutch and the Bushmen's language. None of them seemed to know any thing of God, except one woman, who said her grandfather had told her there was a God, or Great Master,

They appeared much pleased to hear that they were soon to be taught the same things that white people know. They shewed me a Bushman's boy, who, they said, when first brought there was as wild as a lion, and would bite any thing that came near him; no doubt from the horror he felt at being brought amongst white people, of whose murders of his forefathers he perhaps had often heard.

About noon we departed in a waggon with six horses, our own ox waggons having gone on before, and halted at one, P.M. at the place of Nicholas Vanderkervel. A Bushwoman about sixty years of age, who only measures three feet nine inches, was introduced to us. She knew no more about God than the very cattle, although she lived amongst white people; yet she expressed satisfaction on hearing that missionaries would come soon to instruct her and her people. There were some other persons younger, but equally ignorant.

On travelling a little farther we came to M. Pinnar's place, which, though not at the utmost boundary of the colony, is the last habitation of white men. In conversation with some Hottentots by means of an interpreter, I observed one man smile, as if much pleased, when he heard that people were coming from a distant country to instruct them. I could not but hope that Jesus had thoughts of mercy toward this man. I visited a small reed hut, which stood at the foot of a hill bebehind the boor's house, in which an old blind Bushman lived. We found him asleep in a sheep skin, which was his only dress; indeed there was not another article within his hut. When he awoke he slowly sat up: and from the blackness of his skin, his long beard, and probably not having smiled for many years, he had an uncommonly grave and peculiar appearance. A friend from Graaf Reynet was my Dutch interpreter, and a Hottentot girl about twelve years of age, interpreted into the Bushman's language, kneeling on the ground, with her black sheep skin thrown over her shoulders, and her clasped

hands under her chin. She spake to the old man what she was desired, with a gravity that astonished me. It was so simple and so singular that it could not easily be imitated. The whole scene would have merited the pencil of a Raphael to paint it. A small group of children stared into the hut. The poor man knew nothing; and when the girl told him that an institution was soon to be established to teach him and others the things of God, which would make them happy, he made no verbal answer, but he intimated in a very significant manner, that he understood what she told him, but that the report coming from white people, he would not believe it till it took place.

The master of the house, a young man, had his hand lately shot off by a musket: another young man, who appeared to be his brother, had his leg broken lately by a fall from his horse; and the mistress had been confined only four days. The family were very friendly to us. After halting about an hour we proceeded on our journey, and a second time left behind us the habitations of civilized men. The country is covered with heath; only here and there, at great distances from each other, is there any grass.

A little after sun-set, by means of our friend's strong oxen, we reached a fountain where our waggons had halted for some time; these soon went forward, and we followed in about an hour. At eight, P.M. we came up to them, and travelled together for some time, when we again left them and pushed forward, accompanied by ten armed horsemen, boors and their slaves. At nine, P.M. we halted among low hills, where there was grass. Our tent was erected, a fire lighted, and coffee prepared by the time the other waggons arrived. The boors remarked that the place should be called Lions' Valley, because they greatly abound there. We had much lightning and a little thunder, after which followed abundance of rain.

18th. The rain continued to fall during the whole night, and this day till three, P. M. when it abated, and I ascended to the summit of a low hill to view the surrounding country. When on the hill, two of the boors, Mr. Kicherer, and an armed Hottentot, came to inform me it was dangerous to walk alone in such places, as Bushmen might be concealed among the rocks. I was not aware of this, and thanked them for their attention to my safety. It being impossible to reach the next fountain before night, we resolved to postpone our departure until the morrow. We now commenced keeping watch during the night, immediately after sun-set. I observed that the Hottentots watched chiefly on the lee side of the waggons; the reason for which I understood to be, that a lion or a Bushman never makes an attack from the windward side, because then the dogs soon smell them, and give the alarm. The night was cold and the ground damp.

19th. After prayer for protection, we again proceeded on our journey at seven, A.M. having now no road. We crossed a valley covered with heath, in which we observed the footmarks of a company of lions that had passed that morning. At ten, A.M. we entered a pass between hills, which Mr. Kicherer and friends were pleased to name Campbell's Pass. In consequence of the late rains, the boors said the marks of our waggon wheels would be visible for four years: as we were thus commencing a path which perhaps may be travelled for hundreds of years to come, we endeavoured to proceed in the most level and direct way we could. When our people who were mounted were chasing some quachas, a fat and fatigued one fell behind his companions, which was soon surrounded by our horsemen, and brought with them to the waggons.

When we approached the fountain we had come to examine, respecting its suitableness for a missionary station, two of our horsemen came hastily towards our

waggons, on which the driver of our waggon said, they had seen a lion: we inquired how he knew it; he said he knew it by their faces. But, like all other Hottentots, he had good eyes, for not one of us could at that distance distinguish one feature in their countenances. On reaching us they informed us that two lions were crouching among the reeds below. All the waggons drew up on an ascent immediately opposite the place where they lay; and the wheels were chained, lest the roaring or appearing of the lions should terrify the oxen and make them run off, which frequently happens on such occasions. Thirteen men then drew up about fifty yards from the lions, with their loaded muskets, and we who were only to be spectators stood upon a heap of rocks about fifty yards behind them, guarded by three armed men, lest the lions should either not be wounded, or only slightly, and rush upon us. When all was in readiness, the men below poured a volley of shot towards the lions, when one of them, the male, made off, seemingly wounded slightly; but the other was disabled, so that it remained. The dogs ran towards her, making a great noise, but ventured no nearer than within five or six yards. On the second fire she was shot dead. She was a large and fat lioness, with a furious countenance. She was dragged from the reeds while yet warm, and skinned directly. A bullet was found under the skin, within a few inches of the tail, which she must have received long ago, as the wound was healed. She had received many wounds from our people, particularly a severe one in the inside of her mouth.

We halted at Buck's Fountain, which was only a few hundred yards beyond where we had killed the lioness; this was the place we had come purposely to examine, but we found only a small stream, insufficient to water much ground. Having heard that there is a much greater stream at Rhinoceros Berg, about a week's journey dis-

tant, in a different direction from our route, Mr. Kicherer and the boors who were with us, kindly offered to visit it for us, and to write their opinion of it to Cape-town.

During supper, while talking of the feats of lions and lion hunters, we heard a lion roaring at some distance, and soon after the roar was heard from no great distance behind our tent, which probably was the male lion come in search of his mate. If he found her carcase, the boors said he would eat it; and asserted, (what is very horrid,) that the Bushmen often threw their children to the lion to preserve themselves, which has greatly encreased the desire of these animals after human flesh, especially the flesh of Bushmen; so much so, that were a lion to find a white man and a Bushman asleep together, he would take the Bushman and leave the white man. At present these ferocious animals are said to kill more Bushmen than sheep.

A lion, one day, seized a Hottentot by the arm, but the Hottentot's dog getting hold of the lion by his leg, he let go the Hottentot, to drive away the dog, by which means the Hottentot escaped the jaws of death. When a lion overcomes an ox, he carries him off on his back, but a sheep in his mouth, which of course may be accounted for by the difference in the weight of the two animals. Mr. Kicherer mentioned, that when his sexton and his wife were asleep under their waggon, and their little dog at their feet, a lion came and carried off the dog without injuring them. It was long after we had killed the lioness before we missed the quacha which had been brought to our waggons alive; but while our attention had been occupied by the lion, the quacha was neglected, and made its escape, so that the death of the lioness saved its life.

## CHAP. XI.

*Journey across the Bushmen's Country.*

MAY 20.

Now we were to part from our friends who had accompanied us ten days. Mr. Kicherer preached to us in the morning; we then partook of an early dinner; after which we united in prayer to God, commending each other into his hands, and after saluting one another, we separated in silence, perhaps to see each other no more until the judgment of the great day. We then entered the Bushmen's country, now and then casting a look after the dear friends we had left behind. We travelled across a plain until the setting of the sun, when we came to water that had been collected in holes during the late rain. Some of our stragglers brought to us three young Bushmen, whom they had met on a journey. They possessed more lively and interesting countenances than the Hottentots. Their father, an old man, they said was lodging in a hole among the rocks at a little distance. We informed them we had come from a distant country, had taught the Hottentots many good things, and designed also to send teachers to their nation. They said they were glad to hear it; and one of them offered to accompany us on our journey to the Great River. The other two went off with the food we had given them for their father; they carried along with them pieces of lighted wood to frighten away lions. Travelled N. E. by N.

21st. The frost was so keen during the night, that water in the bottom of a large dish which stood in the open air was completely frozen. The Bushman's family came to us at eight in the morning, consisting of the

father, his two sons, with the wife of one carrying a child about ten months old. When we went to prayer, (the nature of which had been explained to them,) they lay prostrate on the ground, in imitation of our Hottentots. The woman had rather an interesting appearance; her eyes indicated natural talent, and her child looked well, notwithstanding its copper colour. She gave me three rings, made of cord, which her child wore on its arm, and I presented her with some beads to put in their place. The child wore nothing more than a few strings of berries, as substitutes for beads, interspersed with circular pieces of the ostrich egg. When preparing to shave, I held my looking-glass before each of them. All expressed astonishment at beholding their faces, which they knew to be their own, by opening their mouths wide, and holding out their tongues, which they perceived to be done at the same time by the figure in the glass. They all turned away their heads, and held up their hands before their mouths when they first saw themselves, as if disgusted with the sight. The woman, in order to be quite certain that it was herself she saw in the glass, turned round her babe that was tied to her back, and on seeing it also, she seemed satisfied. They were clothed in sheep-skins. At ten A. M. two lions appeared at a little distance, which were first noticed by the Bushmen, who are much afraid of them; we dispatched a party to drive them away, which they effected. They told us that some time ago, a lion came and dragged a man out of his house, and then devoured him.

These strangers sat the whole time they were with us, without once rising. They were employed in cooking and eating meat till we separated. Our Hottentots remarked, that Bushmen would eat constantly for three days, and then fast three days. When our waggons set off, one of the young Bushmen who had expressed a desire to accompany us to see other lands, on condition that we should afterwards send him back to his own

country, rose up from the fire around which his friends were sitting, without taking the smallest notice of them, or bidding them farewell; indeed, one would have thought by the manner of his departure, that he intended to return in five minutes. I did not think he was gone till one of our people told me he was in the first waggon that had moved. Before parting, I took their child in my arms for some time, stroked it and restored it to the rightful owner. Not one of them had a name except the father, whom they called *Old Boy* in their language. I advised the woman to wash her face, which was extremely dirty; but by a significant shake of her head, she expressed aversion to such an operation; upon which our Hottentots by way of apology for her, said, that Bushmen thought dirt upon their skin kept them warm. Each of them had a jackal's tail fixed on a stick to wipe the sweat from their faces in hot weather. They had also a quiver of poisoned arrows. They had left the old woman, the mother, in the cave where they had slept during the night. They had been visiting a distant kraal, and were returning to their own. When we had advanced a few miles, I learned that the young man who accompanied us had a wife and child at home. Thermometer at noon, 68.

This season may be called the Bushman's harvest, for the ground being softened by the rain, they can easily pull up roots not only for present consumption, but, if they choose, for future use also. In summer they are supplied with locusts, which they dry and pound into powder, which serves as a substitute for flour.

Our being accompanied by the young Bushman appeared to be a singular favour from Providence, for had he not been with us, it is probable we should neither have found grass, nor water, nor wood for fire at night. We had not seen a blade of grass through the first day's journey; but a little after sun-set he led us out of our track, up a narrow pass between two hills on our right,

to a small sequestered valley, where there was a fountain, grass, and abundance of fire-wood. I looked on him, as Elijah may be supposed to have looked on the ravens that fed him in the wilderness, as God's instrument for fulfilling his gracious will to us, in answer to the prayers of distant friends. He was cheerful and happy, appearing to consider himself perfectly safe with us, which is wonderful, considering how cruelly his nation has in former times been treated by the colonists. We soon made a large fire of the turpentine plant, which afforded both light and heat. The night was so cold, that while writing in the tent,I was obliged to have a hot stone under my feet. About ten P. M. a wolf came to see what he could make of us, but our fires and the barking of our dogs obliged him to keep his distance.

22d. At sun-rise the thermometer was 32. We named our fountain, Hardcastle fountain. I overheard some of our Hottentots telling the young Bushman what things he was likely to get when he should arrive at Cape-town. They told him that probably he would get a looking-glass to see himself in, like that which I had held before his face: but turning round his head, he said he did not like it—like thousands who refuse to see their own character depicted in Scripture, turning from it with disgust. Mr. R. sowed some peach seeds, and I some orange seeds, near the fountain, which, if they come to perfection, may furnish the natives with food. The passage leading from Hardcastle Fountain points nearly north, having Kombuis Mountain in full view, at the distance of seven or eight miles.

We departed at noon, when the thermometer was 62. The first half of our journey lay N. E. and the last half N. and generally over rising ground: the earth was red, and for the most part covered with tall heath. In the evening, Mr. Read and I, with three armed Hottentots and the Bushman, walked considerably a-head of the waggons, in search of water; he told us there was no

fountain in that part; but in consequence of the late rain, holes near the foot of the hills were likely to be full of water. When it was dark, we heard a Hottentot call out Water! from a distance, but could not ascertain from what direction the voice came. Oh! said one of the Hottentots, it is this way, for that carane (a fowl) we heard, has just risen from water; and so we found it, but there was not a blade of grass for the poor cattle, only heath bushes. We observed a Bushman's fire lighted up about twelve miles off, upon the hills. A short time after our fire was lighted, our three horsemen arrived with a young elk they had caught, which was about the size of a large calf. It was immediately killed for the next day's provision. They saw five lions in company, when they were chasing a flock of elks, and the lions followed the example of the elks, in running away; I did not hear of the men pursuing them, but suppose they took to their heels also, so that they were all fleeing from each other.

23d. At seven A.M. at the prayer meeting, three Hottentots engaged in prayer; and at eight we were obliged to move forward in quest of grass for the cattle. At starting, we roused from sleep a wild cat, which our dogs pursued without success. Though there was no grass, yet there was plenty of the Bushman's plant on the way. It is a bulbous root, about the size of a crocus, and resembling it in appearance; when roasted, it tastes like the roasted chesnut. By the Bushmen it is called *Ok*; by the Hottentots, *Ow*. I partook of some which our Bushman had roasted, and liked them very much.

This part of Africa, without a miracle, must, for want of water, remain a wilderness to the end of time; it cannot be inhabited, though its general appearance is charming.

At ten A.M. we came to a narrow path made by quachas, who travel as wild ducks fly, in a line, one behind the other. We hoped this path would lead us to a fountain, but in less than a mile it became invisible.

For the last three days we had been gradually ascending, but we appeared now to have reached the summit, from which there is a very extensive prospect, for at least sixty miles before us, and we judged it likely that we should continue to descend until we reached the Great River. Thermometer at noon was 68, at one P M. it rose to 80; and at two, it was 86. Pretty well in the middle of an African winter!

Our Bushman was generally asleep after joining us, except when eating; but he was now running with remarkable speed after our advanced party, to point towards water. He knew nothing about the finding of grass, as that is no concern of Bushmen, who possess no cattle. A group of thirteen hills were in sight, all shaped like a sugar loaf, only more extended at the base. The smell arising from the bushes crushed down by our waggon wheels, resembled that of an apothecary's shop. Much did I feel for our oxen, who had fasted nearly two days for want of grass, but at three P. M. our hopes of relief were raised, by observing smoke rise at a distance, as a signal from our horsemen, that water was found. It was near a chain of hills due N. of us. At four P. M. some of us reached the spot on foot, where we found plenty of grass and water—a gratifying sight indeed! On the arrival of the oxen, it was pleasant to see them running to grass and water, after fasting so long. Observing four lions, a little to the eastward, we sent eleven men to endeavour to drive them away, to prevent their disturbing us in the night time, which they effected. Except the four lions, we saw neither beasts nor birds during the day. It appeared to be a land forsaken by every creature on account of the scarcity of water. The appearance of the country, however, is charming; the extensive plains are interspersed with hills of various but beautiful forms. The weather, though winter, was delightful.

In the evening I asked our young Bushman to come into the tent, with his interpreter, that I might have some

conversation with him. I inquired what he thought to be the worst thing a man could do? It was some time before we could make him understand what was meant by a *bad thing*, for he had never heard that one thing was worse than another. When he appeared to form some idea of the meaning of *bad*, I asked what he thought was the worst thing he had ever seen done in his kraal. He said they often quarrelled, and when any of these quarrels ended in killing one another, it was fine, good sport, it shewed courage. He said all their quarrels were about their wives: one was for having the other's wife, which he did not think was bad. Being asked if he would consider it bad if any in the kraal were to take *his* wife while he was with us, he answered, Bad! bad! He said it was fine, to take others' wives, but not fine to take his. He said he never stole. He acknowledged it was bad to quarrel, steal, murder, and to commit adultery. On being asked which was the worst of these, he said he could not tell.

I then asked him what he thought was the *best thing* a man could do? His reply to this question was extremely affecting. "All my life, (said he,) I have only seen evil, and never any good, wherefore I cannot tell what is best." The questions appeared to him, however, as mere sport, for in the very midst of the conversation he complained that he had a bad cap. He informed us that a boor once came and attacked their kraal, and they know not why, but he and those with him killed ten men, women, and children, of the kraal. We asked if his father had given him any good advice before he left him to come with us. He replied, "My father said I was going with strange people, and must be obedient, and perhaps I should get something; and while with them he should take care of my wife and child, and when I got education and returned I should be able to teach them."

24th. Our Bushman was in the habit of smoking

wild hemp, which stupifies and constantly inclines to sleep. At one, we were all in motion, ascending to a pass between hills, which was full of bushes and stones. A plant called the Bushman's Soap was very plentiful, which much resembles the ice plant; the shining particles with which it is covered, on being touched, turned out to be only small globes of water, which the plant has the power of retaining, which probably affords drink to birds, insects, &c.

During the day we travelled through three passes among large rocks, which we found like the Scylla and Charybdis of the ancients—in trying to escape one, we sometimes struck against another. Our men, who were in advance, saw three lions pursuing a herd of quachas, who fled towards them; on seeing which, our men fled also towards the waggons, followed by the lions, but they did not disturb us. The one half of this day's journey was N. W. by N. the other half nearly E. Thermometer, at noon, 60. at three, P. M. 70. at sun-set, 68. Some of our people were employed part of the evening in teaching the Bushman the letters of the alphabet. After supper we brought him into the tent, and asked him a few more questions. We asked him what he thought the most *wonderful thing* he had ever seen? *Ans.* I do not think one thing more wonderful than another—all the beasts are fine. Q. If he could get any thing he wished, what would he desire to have? *Ans.* I would have plenty of beads, knives, tinder-boxes, cattle, and sheep. Q. What other countries had he heard of? *Ans.* I have heard of the Caffres, Dutch, and English, but I have not seen any English. Q. What kind of food he would like best to have every day? *Ans.* Bread and sheep's flesh. We had given him some bread, probably the first he had ever seen, which he was very fond of.

25th. There was ice on the water in the morning about the thickness of a dollar. Thermometer, at sun-

rise, 40. at noon, 70. About two, P. M. we came to the edge of an extensive plain, perhaps an hundred miles in circumference, having a considerable lake at the west end of it. This lake, which perhaps no European ever saw before, we named Burder's Lake, after the Secretary to the Missionary Society. There is perhaps no extent of country known in the world, favoured with so few lakes as those parts of Africa. Although I had now travelled five months in South Africa, this was the first I had seen which deserved the name of a lake; two others, in Albany, are only large pools. It being too early in the day to halt, we passed to the right of it. We found the whole of Burder's Plain, especially in the vicinity of the lake, abounding with game, and particularly with various kinds of bucks. We shot nine bucks, one quacha, and one ostrich. The quacha was only wounded, and ran lame. Our Bushman, who was extremely fond of that creature's flesh, though a species of horse, on observing it to be lame, leaped from the waggon, threw off his sheep's skin, ran towards it, and with great exertion threw a stone which sunk into its forehead; on which he drew out his knife and stabbed it. When dead he cut out a large slice from its loins with the skin upon it, and deposited it in the waggon, where we permitted him to sleep during the day. He likewise carried off the tail with him.

We travelled forward among low bushes till seven o'clock in the evening, in search of grass and water, without finding either, and were obliged to halt in consequence of the darkness: of course our tired oxen were obliged to go to sleep without food or drink. At supper we found there was not a drop of water remaining in our casks, all having been consumed by our men, who came in weary from hunting. Mr. Read and myself were of opinion that no traveller should be advised to cross the Bushman country by the route we had chosen, but to enter more to the eastward; for had it not been

for a providential fall of rain, ten days before, we should only have had water twice during seven days, viz. at Hardcastle's Fountain and at Burder's Lake; and the first of these we should not have discovered but for the young Bushman who accompanied us, without whose assistance we might not have been able to discover the holes which retain the rain.

26th. Departed before sun-rise, in search of grass and water, when the thermometer was at 45. We had not travelled more than a few hundred yards, when, to our surprise and joy, we reached the Brak river. This river seldom runs, except after great rains; at other times it consists of a chain of small pools in the bed of the river, containing good water, though in the summer, when the quantity must be greatly reduced by absorption and exhalation, it probably is all brackish, as the ground contains much saltpetre. We travelled along the side of these pools until nine, A. M., when we halted to refresh our oxen in a narrow valley. Here we remained until two P.M. when we were again in motion. On clearing this small valley, bounded by rising ground, we entered a plain, containing here and there some small hills On advancing about a mile, we observed smoke on one of the hills. On advancing about a mile, we observed smoke on one of the hills to our left, which our Hottentots said was a signal from some of our people that they had shot an elk, and wanted our assistance to carry it off. Accordingly we ascended with our waggons towards the place from whence the smoke proceeded. While doing so our Bushman left us unobserved. Our Hottentots conjectured that he had supposed we were boors, and that we meant now to attack a kraal of his countrymen to murder and to take prisoners, and had therefore fled, leaving behind him his bow and arrows. On travelling about two miles, we found an elk had been killed and cut up, with which we loaded our waggons, and were obliged to leave part behind for the wild beasts. Four

black and white crows followed us for a week, to pick up any thing we might leave behind at our halting places.

We halted a little before sun-set. As soon as it was dark, a fire was made on the top of a neighbouring hill, as a signal to inform our Bushman where we were, should he be desirous of returning. We observed some signs of Bushmen having been here lately, by their foot-marks, a little platted hair, and a piece of stick newly peeled. As we had not seen a living soul since the first day we entered the country, we all narrowly inspected these indications of inhabitants, and formed various conjectures. None of us doubted that the Bushmen were watching our motions from the neighbouring mountains, with the view of attacking us, should a favourable opportunity offer itself. The river as far as we observed it, runs in a N. W. direction.

27th. During the night our sheep fled from our waggons with great precipitation, and though all our people went in pursuit of them, it was long before they were found. Their fright and flight were probably owing to the appearance of a lion or wolf. We departed about sun-rise, but in less than an hour were obliged, on account of the rain, to halt, as the oxen cannot travel in it, their shoulders being soon galled by the yoke. Had we been in Caffraria, we should have been most exposed to an attack during rain, because the Caffres know that wet and damp weather will affect powder, but does no injury to their assagays or spears; but in rainy weather Bushmen can do nothing, as their bow-strings are made of the entrails of animals, and consequently stretch and break. Thermometer at noon, 50.

About one P. M. the rain ceasing, we again proceeded on our journey, and in half an hour came to an opening in the hills which led to what we named Wilks's Plain. To view it in every direction was fatiguing to the eye, as nothing was visible but short bushes of a dull black

hut, it being winter We traced the bed of the Brak River in a N. W. direction till the evening, when we halted near a little water.

28th. The night was extremely cold, when I found my sheepskin-covering of great advantage. In the morning we had several hail showers. At eight A. M. we dispatched our interpreter and a Hottentot to visit a kraal of Bushmen who were reported to live about ten miles off, to inform them of our design to be there in the afternoon, and to induce them to prevail on their chief to come and meet us. They returned with the information that the kraal was deserted, and having seen no person they could not learn where they were gone.

I have observed three different methods which our Hottentot servants have of baking bread. 1. They place the loaf on a gridiron over the fire. 2. They cover the loaf with hot ashes. 3. After sweeping the ground upon which a fire has been for some time, they place the loaf there, and cover it with a pot which they surround with fire. Perhaps the last is the best of the three methods. Thermometer at noon, 44.

We continually met with a species of grass which is very troublesome. If it even attach itself to the outside of the great coat, the seeds will work their way to the skin, which produces much uneasiness, Our clothes required to be cleared of these visitors after every walk, or we suffered by the neglect.

During the day, our waggons had several narrow escapes from falling into pits made by the Bushmen for catching beasts. They are five or six feet deep; at the bottom of which is stuck a poisoned stake, and the mouth is concealed by a slight covering of branches, strewed over with grass, that the unsuspecting creature walking over, may sink down and be taken. Those we passed were old ones.

At the place where we arrived about sun-set, the Brak River ceased to have a bed: the ground being flat, it

must form itself in the rainy season into an extensive lake, as is evident from the absence of bushes on the ground, and the kind of grass which covers it, which at this season, being withered, has much the appearance of a corn field in autumn. The sun was set before we could reach any water, which obliged us to stop, lest in the dark we should fall into some of the pits.

29th. Departed about sun-rise in search of water. Thermometer 42. In about an hour we came to a little water in a hole, at which we unyoked the oxen to let them drink, which they did eagerly, and nearly emptied it. At ten A. M. we arrived at plenty of water, left by the last rain which happened two days before. Indeed, but for that shower, we must have been without a drop of water. In this matter Providence had kindly interposed in our favour. Mr. Read having offered to be my interpreter, at our morning worship, I gave the exhortation from 1 Thess. i. 8—10, applying the words to the believers at Bethelsdorp. I smiled at the remark of one of our Hottentots, (Boozak,) after all was over. "The truths from that passage, (said he,) have made me as light as a feather." Thermometer at noon, 56.

At two o'clock, we were again moving forward, westerly, over a flat country, with hills in various directions at a distance: the soil was red clay, and covered with bushes. Several of us walked a-head in search of water until it was dark; but recollecting that none of us had a musket, and that consequently we should be defenceless if attacked by a lion, a tiger, or any other animal, we judged it best to halt for the waggons. While thus waiting, we observed a fire lighted up on the left, which we considered as a signal from our horsemen that they had found water; and on pushing to the spot through the bushes, we found that they had again discovered the Brak River, which had disappeared for some time. The water we had used for some days was no purer than the thickest soap-suds, but what we had now to use was still thicker.

Our two Hottentots who belonged to the Zak River mission, mentioned another conjecture as to the reason why our Bushman George had so suddenly decamped. The Bushmen in that part of the country from whence he came, are always at variance with those who dwell in the mountains where he left us, and often steal from them. Of course when he saw us alter our direction, by striking up to these mountains, in consequence of the signal from our men that they had shot an elk, from a dread that we might visit some kraals there, he embraced a favourable opportunity to leave us.

30th. In the morning, at sun-rise, the thermometer was 31, and ice, about the thickness of a dollar, was on the pools. Many wild cotton trees surrounded us. After Mr. Read had preached, seven of us united together in the Lord's Supper; viz. Mr. Read, who is pastor of the church at Bethelsdorp; Cupido, who is a deacon; four Hottentot members, and myself. We continued to observe this ordinance during the remainder of our journey on the first day of the week, and no doubt that was the first time it had ever been celebrated in that part of Africa. Understanding that we should find no more water that could be used, till we should reach the Great River, between forty and fifty miles distant, we went forward a few miles in the evening, to enable us to reach it on the following day. We halted at water as salt as the sea; and Cupido preached; after which we had much forked lightning, succeeded by what resembled sheets of fire, followed by thunder and rain. About nine at night the loudest thunder I ever heard rolled over our heads, but our people seemed not at all discomposed by it.

31st. Early in the morning I was awaked by some extremely loud claps of thunder, which made either myself, or the waggon in which I slept, to tremble; but after it was repeated three or four times, I fell asleep again, and heard it no more. After prayer, we departed before sun-rise, to push forward to water. We travelled

chiefly over sand and low bushes. No wild beasts, except two elks, were seen, and only a few birds.

A short time after day-light appeared, we discovered the track of one or two waggons, which made me feel as Robinson Crusoe did on observing the footsteps of a man in the sand, on the uninhabited island of Juan Fernandez. We concluded they had been waggons from Klaar Water settlement, that had come to hunt in the desert. We soon lost these waggon marks, when we travelled among long grass, which, with the sand, rendered travelling very heavy and fatiguing both to ourselves and oxen. At nine, A.M. the plain over which we had been travelling for several days became narrow, the ground rising on each side. We named a range of hills to the westward, Society Hills. At ten, A.M. the bushes were larger than we had been accustomed to, and low trees appearing at a little distance, we considered them indications of our approach to the Great River. We passed some wild Bushmen's huts formed of the branches of trees, but without any inhabitant. We left the Brak River, whose water continued salt, and travelled due N. We proceeded over a rise of red sand and tall grass, which extended about three miles; we then passed over sand mixed with stones of various kinds, many of which would probably have been prized by European lapidaries, a few of these I picked up. Thermometer at noon, 64.

## CHAP. XII.

*Arrival at the Great River—Bern's Kraal—Travelling on the Banks of the Great River—Bushman baptized—Crossing River.*

ARRIVING at the summit of a long ascent, about two o'clock, we had a view of the long wished for river. The eyes of all were directed towards it, admiring its grand and majestic appearance, and expressing a strong desire to drink of its pure waters Now that we beheld this tempting object, we grudged every minute which detained us from it. It might already, in a certain sense, be called "a river of life;" for even the sight gave fresh strength, vigour, and animation, to every one of us. We found it farther off than our wishes at first led us to conceive, for we did not reach its banks till three o'clock, when every one rushed towards it, and drank eagerly, till satisfied. Being accustomed to thick and brackish water, we extolled the purity and sweetness of the Great River water. Neither the thickets with which its banks were covered, nor the steepness of its sides, seemed any impediment to the cattle approaching it; they pushed heedlessly forward till their mouths reached it, when the rapid motions of every tail indicated satisfaction and enjoyment. As we had eaten nothing since the preceding day, in consequence of our haste to reach the river, we had no sooner satisfied our thirst than we felt our hunger, and hastened to remove that also. The cattle had thousands of acres of high grass at hand, to which they instantly ran, on quenching their thirst.

Being uncertain how far we were from our settlement at Klaar Water, after sun-set we made a fire of six or eight rotten trees where we halted, and another of a

similar size on a neighbouring hill, as a signal to announce our arrival. The river being as broad as the Thames, at London bridge, being also deep and rapid, the crossing with waggons appeared somewhat formidable.

It is rather singular that we should have crossed the Bushman's country without meeting one human being, except one family on the day we entered it. That even the part which we crossed has some inhabitants I have no doubt, from the remains of huts which we discovered in two or three places; but their number must be very small. It fills the mind with regret to see so large and beautiful a portion of God's earth so destitute of population, and to think of its producing, year after year, provender sufficient to support millions of cattle, whilst only a few wild beasts roam over it. Many of the ways of God are inscrutable, and the permission of this seems to be one of them.

June 1. This morning, two Bushmen came to us, in consequence of hearing the report of our muskets. They engaged, for a little tobacco, to carry a letter to Mr. Anderson, our missionary friend at Klaar Water, (which is two days' journey beyond the Great River,) that he and some of his friends might come to our assistance in crossing the river. After receiving the letter, they continued waiting for some time, and we could not conjecture the reason why they did not set off immediately; nor could we inquire, as none of our interpreters were at hand: at length, supposing they expected the tobacco previously to performing the service, we presented each of them with a piece, on receiving which they immediately proceeded on their journey. Thermometer, at noon, 66.

At two, P. M. when on the eve of departure, in order to reach the ford higher up the river, the Chief of a Bushman's kraal joined us to conduct us to the ford. He was accompanied by nine of his people riding on oxen, with some pedestrians. The Chief wore a hat, a short blue coat, and skin trowsers. The others wore only sheep-

skin cloaks, loosely thrown over them. Most of them had their faces and hair rubbed over with red paint. The Chief could speak the Dutch language, and once resided at the Klaar Water settlement, which he left in order to have two wives, which is not permitted at the institution.

We travelled along the banks of the Great River in an easterly direction, among tall withered grass, in the following order: 1st. Eight Bushmen riding on oxen. 2d. Our baggage waggon and twelve oxen. 3d. A Bushman on oxback, and our guide on horseback. 4th. My waggon and ten oxen. 5th. Our flock of sheep and goats. 6th. Our third waggon and ten oxen. 7th. The chief and his son on oxen, with two of our people on horseback.—8th. Our spare oxen. 9th. Our armed Hottentots, walking scattered. The whole formed a curious caravan, which, had it proceeded along the streets of London, would have collected a crowd of spectators equal to that on His Majesty's going to St. Paul's.

We arrived at a place opposite to the ford a little after sun-set, when the chief rode off to his kraal, to bring more of his people to attend our evening worship. In about an hour he returned with them. We invited him to our tent, and gave him a cup of coffee, which he relished. While taking it, Mr. Read asked him if he knew Sneuberg, in the district of Graaf Reynet, which he said he did. He then asked him how long he thought we had been in travelling from thence to the place where we now were. After thinking a little, he said, he supposed two months. He was greatly surprised when we informed him we had only taken twelve days; for the road by which he supposed we must have come was extremely circuitous: of course he had no conception that he had been living so near the colony.

2d. There was an intense white frost during the night, and at sun-rise the thermometer was at 36. At nine, A.M. some of us walked to Bern's kraal, two miles higher up

the river It stood on a barren spot, all gravel, without an inch of cultivation; but the scenery about the river was charming. Another part of the kraal was on the front of a hill about half a mile to the south. Boozak sat in the middle of a group for about two hours, telling them of the true God, and Jesus Christ, whom he had sent into the world to save sinners. The interest which a young man, who sat immediately beside him, seemed to take in what he said, I shall not soon forget. After it was over, this young man said, " From what I have just heard, I feel as if I were a new man; as if I had entered into a new life. I wonder that God has preserved me from lions, tigers, and elephants, which I have encountered, that I might hear the things which I have been told to-day." His eyes were constantly fixed on the lips of Boozak, and a most significant smile was continually on his countenance. The people expressed willingness to join any mission we might establish among them. They assured us that no more people could live at Klaar Water than were already there, and that some belonging to the settlement were obliged to live as far from it as they were.

The day was oppressively hot, notwithstanding the coolness of the morning. The thermometer in the sun, at noon, was 80. Most of the kraal followed us to our waggons, when Boozak addressed them again.

When sitting by myself on the bank of the Great River, among the trees, taking a sketch of it, two men on the opposite side observed me, and called out something in a loud voice, but in a language I could not understand. I called to them that they might know I heard them They could see me much better than I could see them; for the sun shone over the hill upon me, while they were in the shade. At seven in the evening a large company, to be in such a wilderness, attended worship. Besides our own people, there were about thirty Bushmen and Corannes. When Mr. R. had delivered an address from the memorable story of the jailor at Philippi, Boozak sat in the

midst of the strangers, and repeated to them, in the Hottentot tongue, the substance of what had been said, with many remarks of his own. He also addressed an old man, who after every short sentence gave his assent, or repeated it: frequently several at the same time called out, *aai!* or yes. The sight was strange and truly interesting. They remained till near midnight; and from the number of tongues talking at the same time, we could hardly hear one another in the tent.

3d. The night was cold. Thermometer, at sunrise, 34. Most of the Bushmen remained all night. I amused them a little by letting each see himself in a looking glass, at which most of them stared with much gravity. While sitting by the river several birds amused me by their notes.

4th. White frost during the night. Thermometer, at noon, 70. There was no appearance of help from the other side: perhaps Providence prevented our removal for the sake of the poor kraal whom we were instructing. In the evening I addressed them from *Eph.* ii. 11. &c.—Mr. R. interpreted to Bern, their Chief, in Dutch; and he repeated it in the Coranna tongue, with a natural oratory extremely interesting. After prayer, Mr. R. said some things which Bern interpreted; then Cupido mentioned some things to him that he might tell the people. Our sheep were all missing for some time; but six of our people, who went in search of them, found them, and brought them back to the waggons. Some of our Hottentots went across the river on purpose to try its depth, but effected it with great difficulty, owing to the strength of the current. However, it appeared to be falling, though slowly. Thousands of acres of fine hay, upwards of two feet long, surrounded our waggons; but it must be allowed to rot, being of little use in this forsaken land. Could it be transported, free of expense, to London, what a fund for doing good would it not produce! Our sheep were again missing, and were not found till three hours after sun-set.

5th. Thermometer, at sun-rise, 40: at noon, 70. A person arrived from Mr. Anderson, with a letter, acknowledging the receipt of mine; but observing, that not being able to learn at what ford we were, he had put off coming to us till he should obtain this information from some of his people. However, a captain, or chief, connected with Klaar Water, came to the other side to assist us. The kraals on this side are under him: the cattle are all his property, only the people have the milk for attending to them. Bern, the head or chief, is his brother, and employed by him. He informed us of a ford, a few days higher up the river, which he was confident we should be able to cross without the trouble of taking our waggons to pieces, and carrying them over on rafts composed of trees tied together. On receiving this information, we instantly began to prepare for proceeding towards it; but why he concealed this information for four or five days I knew not, unless to secure our company. When every thing was ready for departing, except yoking the oxen, we found they were missing, through the inattention of our Hottentots, which detained us till after sun-set, (five, P. M.) when we again got in motion, to the great joy of our dogs, who expressed it in a very diverting manner.

We stopped for some time at Bern's kraal as we passed. The poor creatures expressed regret at our leaving them, especially one young man, to Mr. R. I visited several of their huts, in which hardly any thing was to be seen but the fire; yet they appeared to be cheerful and contented. In one hut I observed five or six young people scrambling among ashes for small roots resembling the crocus, which they had roasted, eating them greedily as they found them. Many of the people said in Dutch, "Good night." We proceeded till about eight, P. M. when we halted near the river, and found plenty of firewood. We passed a few huts about seven o'clock. We observed a signal made by our friends on the other side, intimating that

they were travelling to the eastward along with us. Such an occurrence is peculiarly pleasing, after travelling so many days in a desert without seeing one inhabitant.

6th. Thermometer, at sun-rise, 50. Though the fifth week in winter, at nine in the morning the heat began to be oppressive; the swallows and butterflies were flying every where around. I observed a Bushman's pit seven or eight feet deep, near our waggons. The bed of the river appears here to be about half a mile wide, but seems only to be entirely covered after great rains. Thermometer in the shade, at nine, A. M. 66: at noon, in ditto, 76: in the sun, 84. There was much distant thunder, but we enjoyed sun-shine all the day.

Pretorius, a Bushman belonging to our company, who had lived a considerable time at Bethelsdorp, on making a confession of his faith in Christ, was baptized by Mr. R. in the Great River, which was a solemn and affecting service.

At two, P. M. Bern drove thirty oxen across to us from the other side: the stream carried them down with great speed for a quarter of a mile, and all got over except one which returned, and would not enter the river again. Two men followed the oxen on what they call a wooden horse, which is a thick branch of a tree, with a long pin stuck into it. On this they lie flat, suspending their clothes on a stick, and driving themselves forward by their feet, as a person swimming. A third crossed on a real horse; for a considerable time nothing was seen above water but their heads.

7th. In the morning we found, from fresh footsteps, which we saw, that a lion had approached very near us during the night, without doing any harm. At sun-rise we proceeded along the banks of the river, travelling over stones of all sizes until ten A. M. when we halted. On our way we observed the fresh footsteps of an uncommonly large lion, such as our new friends told us abound in this quarter. One of our people found three large

ostrich eggs in time for dinner, one of which nearly dined four of us, and tasted remarkably well.

At eleven, A. M. I was informed that three waggons were come in sight on the other side of the river to meet us, but the stream seemed to present a formidable obstacle to our union. Thermometer, at noon, 84.

There is a bush abounding here, significantly named *Stop-a-while*. Its branches are full of thorns, exactly the shape of a fishing hook; so that if they catch hold of your clothes as you pass, you *must* stop a while, sometimes a long while, before you can get clear of them, as I frequently experienced afterwards. In clearing one arm from it, the other is caught; and without the cautious assistance of a second person there is no escaping from its hold, but by main force, and losing part of your dress.

We departed at three P.M. as did the waggons on the other side. About four o'clock we came to a plain of great extent, indeed without any visible termination either to the S. or E. producing only heath, intermixed with spots of tall withered grass. We conjectured that this was the north side of Wilks' Plain.

There was the appearance of lime in different parts we passed. The soil is red, with here and there gravel mixed with stones of considerable size, which tried the strength of our waggons. The primrose and several flowers were in bloom. At nine P.M. we reached the ford. Our friends on the other side had lighted up two fires to point it out, but we had to wait for day-light before we could attempt to cross it.

Some of our people who preferred travelling along the side of the river to going round a mountain with the waggons, fell in with five lions at different times, and Mr. R. particularly was much exposed to one of them, which bit and wounded one of our dogs very severely, leaving the marks of its large teeth in the creature's back. It suffered much, but in about a month it was

completely recovered. They also shot at three sea cows, but killed none, in consequence of firing too early.

8th. Now arrived the time for crossing the formidable river. The morning was providentially fine. Soon after day-break, one of our people entered the river on horseback, to ascertain its depth, and got across without much difficulty. Eleven Griquas returned with our Hottentot on horseback, to assist us in crossing. All were employed in elevating the baggage in our waggons as high as possible, by means of stones and timber put under them, to prevent the water reaching them. At ten A.M. every thing being in readiness, we advanced towards the river, and went over in the following order:—

1st. Part of our loose oxen driven by three Hottentots on horseback.

2d. My waggon, with three mounted Griquas on each side, to prevent the oxen turning out of the right way.

3. More loose oxen driven by two mounted Griquas.

4. The second waggon, with two Griquas on each side.

5. The baggage waggon, with three Griquas on each side.

6. Hottentot on horseback, carrying a parcel.

7. Four of our dogs driven down by the current.

8. Sheep and goats driven by three Griquas swimming on wooden horses. They also kept up the heads of three goats which were bad swimmers.

9. More oxen driven by three Griquas on wooden horses.

Nothing was now left behind but two dogs that were too timid to venture over. However, in about half an hour one attempted, and succeeded in reaching us; the other then threw himself into the river, and was equally successful; so that by two o'clock in the afternoon all were safely arrived in Griqualand, through the kindness of a gracious Providence. We received a hearty welcome to the country from Bern, a Captain or Chief of the

Griquas, whose oxen had drawn our waggons [illegible] the last two days.

Thermometer at noon, 73. We dined on G[illegible] shot by our people. In the evening our c[illegible] was much increased by the addition of [illegible] At ten P.M. we heard the sound of a wag[illegible]ing, which we expected would bring Mr. [illegible] twenty minutes he arrived. We were glad [illegible] brother in so remote a region, and he appe[illegible] pleased to meet with us. After conversing t[illegible] we all went to rest.

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## CHAP. XIII.

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*Journey beyond the Great River.—Arrival at Klaar Water, or Griqua Town.—Journey to Lattakoo.*

JUNE 9, 1814.

AT seven A.M. after an address by Mr. Anderson, and prayer, we took leave of Bern and his people, and quitted the Great River; but we had not travelled above an hour, when Bern's horsemen overtook us, informing us that immediately on our leaving the river, it began to [illegible] and soon became impassable; this was no doubt in consequence of great rains having fallen higher up the river. This intelligence made us admire the good providence of God, that brought us to Read's Ford, at the proper time; for had we been four and twenty hours later, we [illegible] have been detained many days, (which often [illegible] and our provisions might have been entirely c[illegible] Indeed, I have observed a chain of favourable pro[illegible] during the whole journey, which I view[illegible] the prayers of many christians in Britain, [illegible] who were travelling in the wilderness.

At eleven A. M. we halted a little while to visit a Bushman's kraal, on a rising ground, to the left of the road. The people were employed by one of the Griqua captains to watch his cattle, for which service they are allowed to use the milk of the cows, and Bushmen are generally found to be faithful herdsmen. Their huts were similar to those we saw on the south side of the river,—low, shaped like an oven, and covered with mats made of reeds. The people were the picture of wretchedness, with little clothing, yet they appeared cheerful. They had some fine children, who wore nothing whatever except a row of beads round their necks. A young woman had a long piece of copper hanging from one ear, and a round piece of the same metal, about the size of a dollar, hanging from the other: another person, whom I supposed to be her husband, had exactly the same. The only warlike weapons which I observed, were three handsome Caffre assagays.

At one P. M. coming to a clump of trees, we halted to refresh our oxen and ourselves, but there was no water; indeed there is none from the river to Klaar Water station, which is a long day's journey. At ten P. M. when within half a mile of the settlement, our people fired to announce our approach, and the salutation was soon returned; after which we arrived, and received a cordial welcome from our friends.

10th. At 8 A. M. we attended their ordinary morning worship, at which two or three hundred were present. The day was spent in conversing generally about missionary affairs; and in the evening Mr. Read preached to a large congregation, who all seemed attentive.

11th. After breakfast we visited eight families who lived at a little distance. In one house I noticed a large Dutch quarto Bible; and in two other houses, parts of the New Testament. In one hut a black girl was grinding wheat, in a manner that attracted my attention. She had a large flat stone, on which she laid a handful of

wheat, and with a round black stone, bruised about twenty grains at a time, by repeated strokes. When beaten sufficiently small, she moved the flour to the side, and brought forward a few grains more to be beaten. I remarked that a hungry man could eat faster than she could grind, which those present confessed to be very possible.

We examined the fountain, or spring from whence their water comes, which was abundant and well tasted, but when it arrives at the village, which is only about half a mile distant, it is a little brackish, owing to the ground through which it runs being mixed with saltpetre. Some of the people have small gardens, producing pumpkins, cabbages, kidney beans, peas, tobacco, millet or Indian corn, &c. The garden belonging to the missionaries is large and very productive. I have not seen larger or better potatoes in Africa. The plumb and peach trees are also tall and thriving, and their vineyard has this year begun to yield a little fruit. In the afternoon attended to the concerns of the settlement.

12th. Visited the smith's shop, where some of the people were at work in the best manner they could, but having no one to instruct them, they are not great proficients in the art.

13th. At the morning prayer-meeting, Cupido from Bethelsdorp, Bern the Captain, with Messrs. Anderson and Read engaged in prayer. Thermometer at eight, A M 49, and ice a quarter of an inch thick was on the water. While reading, on a hill behind the village, the bell rang for worship, the sound of which among the hills at once strongly brought to my recollection the country now very far distant, where I spent my earliest years. After Mr. Read had preached, we partook together of the Lord's Supper, at which were present, Griquas, Hottentots, Dutch, English and Scotch, commemorating the death of Him who died for the salvation of men of all lands under heaven, and whose gospel is suited to the

wants of all the tribes of the earth. In the afternoon I preached through two interpreters, to the Corannas. When I had spoken a sentence in English, Mr. Anderson repeated it in Dutch, and a third person, (Captain Kok,) in the Coranna tongue. This process was not so tedious as might be supposed, but I observed that it required at least double the time to express it in the Coranna language, as in English or Dutch. The text was 1 Pet. ii. 2. About three hundred attended, many from considerable distances. Several of the Griquas were dressed much like the common people in England. The Coranna interpreter stood with his coat off, and seemed fatigued by speaking so often. Most of the people sat on the ground, for they are not accustomed in their houses to sit on seats. Those who had seats, at least some of them, appeared to be tired by sitting so long in that posture.

14th. Having resolved to visit the city of Lattakoo, considerably higher up Africa, we occupied the forenoon in making preparation for it. After dinner, six of us rode to a small hill about four miles to the eastward, which is studded with chrystal, many sexagonical pieces of which we gathered, and had we had a hammer we might have brought away some better specimens. The ground around it is full of saltpetre, and of course produces little pasture, only bushes and rushes.

They expect some rain here in September, but their rainy season is in November, December, and January. Their cows give no milk except while the calves continue to suck.

15th. Every thing being ready for our journey to Lattakoo, we went into the meeting house, and were commended by the church to the guidance and gracious protection of God, in the presence of all the inhabitants; after which, at four P. M. we departed, accompanied by Mr. Anderson and Adam Kok, followed by the farewells of the people. We were in three waggons, but two others were to follow on the morrow. About five o'clock,

a little before sun-set, we observed four or five lions on a rising ground a little to the right of the path. On our approaching nearer they turned round and looked towards us; but as they seemed willing to let us pass without molestation, we gave them none.

Not far from the same place where these lions were, the Griquas, a short time ago, shot a lioness, that had three young ones following her, which they brought home and kept for some time; but when they began to kill the lambs and attack the sheep, they judged it time to put them to death. Our waggons were now and then nearly in the Bushmen's pits.

Lately there was a lion that did much mischief, and they could not get him shot; but they contrived a snare which succeeded. They surrounded a fountain of water with a hedge of bushes, leaving only a small entrance; at the side of which they placed a loaded gun, with a cord fastened to the trigger, which went across the entrance, at a proper height. The unsuspecting lion, being thirsty, came to this fountain to drink: on entering, his foot came upon the cord, which fired off the contents into his body, and he fell dead upon the spot.

After five hours travelling we halted for the night near Ongeluck Fountain. We heard the roaring of several lions not far off.

16th. At sun-rise the thermometer was 40. A Bootchuana man came to us from a neighbouring kraal, to inquire about his son, who had been detained by a boor in the colony when accompanying some Klaar Water waggons to Cape-town. Poor man, he seemed much concerned for the captivity of his son among the white people. We promised, on our return to the colony, to endeavour to procure his release, which appeared to afford him a little satisfaction. When leaving us he called several times to his dog, *Bussera Mentay*, which means *affectionate wife*. About nine, A. M. we walked to the kraal from whence he came, which lay about three miles

to the westward. We travelled along a serpentine valley between low hills, among tall grass, which had a fine appearance. Though almost in the middle of winter, we found it oppressively hot. On our way to the kraal we came to Ongeluck, or Unfortunate Fountain. It received this name from some Griquas, who had been shooting there, who rested themselves under the shade of a camel-thorn-tree, the root of which only now remains. While resting, the gun of one, who was sharpening his flint, went off, and shot his neighbour who sat by him. The poor man, after lingering a few days, died. At one time there were hopes of his recovery; but a person letting off a gun near the hut where he lay, so alarmed him in his weak state that he died soon after.

On arriving at the kraal, I went into the Captain's hut, and sat down upon the only stool in it. They made an apology to Mr. Read because they had not a stool for him and Mr. Anderson, who were standing without, saying that they were always accustomed to sit on the ground, and had no occasion for stools. The Captain went behind and brought out an empty snuff-box, which he began to scrape, as if in order to find snuff. I understood him, and gave him a supply from my box. His wife, and some others in the hut, were covered with beads, and with brass, copper, and ivory rings round their arms and legs.

We visited various huts, and found several persons who could read their letters, having been taught them at Klaar Water. They appeared to have nothing to do but to sit talking on the outside of their huts. After conversing with them about an hour, we took leave, and returned to our waggons. I trust Mr. Anderson, on his return home, will send some of his people to them to teach some of them to read, and they will teach others; and as they understand the Dutch language, they will thereby be able to read the word of God. Our walk was

pleasant, the day resembling a fine English summer day. Several bushes were in beautiful flower, which made us forget it was winter. The people though destitute, as Europeans would think, of every outward comfort, were cheerful and apparently happy; but this appearance might arise from the novelty of our visit. Most of their children were extremely terrified when I approached them, screaming with all their might, taking refuge under their mothers' sheepskin cloaks, their only covering. I was pleased to observe a waggon, though an old one, which no doubt was the property of the Headman. Thermometer, at noon, 70.

Departed at two, P.M. travelling in a valley bounded by ranges of hills on the right and left, about ten or twelve miles distant from each other The range to the westward commences at the Great River, and runs several days journey into the interior. The soil is red earth, at present covered with tall withered grass, reaching above the bellies of the oxen, in which we could not walk without much pain arising from the prickly seeds of it attaching to our clothes, and working their way through to the skin, and not easily extracted.

At five, P.M. we passed a place, where an affecting event happened about twelve years ago. Two brothers of the name of Bergover, (bastard Hottentots,) with their families, had left the Cedar Mountains in the colony, along with one Kok, and another person, to settle on the Krooman river, where they remained for some time, and were returning in a waggon. A little higher up the country they were attacked by a party of wild Bushmen, and one of the brothers was killed. The other defended the waggon with his gun, till the wives and children yoked the oxen. Then he drove it, and defended them for a long time with his musket, which he frequently fired off, but only with powder to frighten them, not having time to load it with ball. When he came to this place, some of the Bushmen, who had got there before, and lay concealed behind a bush which he

was to pass, shot him dead with their poisoned arrows. The consternation of the two helpless widows, and their fatherless children, may be more easily conceived than expressed, when they saw the only remaining man breathe his last, and themselves at the mercy of the most savage of mankind; but that God who is the widow's friend had help at hand. At this interesting crisis a Landdrost, who was travelling in the interior, came in sight with his people, on which the Bushmen ran off without obtaining the booty they had so eagerly desired. Thus these poor widows and fatherless children were almost miraculously rescued from the hands of the cruel barbarians, when just lifted up to destroy them. Information was immediately conveyed to Klaar Water, from whence a party was instantly dispatched to guard them thither. Kok was also murdered some time after.

Halted at seven, P. M. by the side of some tall thorn trees, but there was no water. The moon shone very pleasantly, but the night was cold; however, this was counteracted by a large fire, plenty of firewood being at hand.

17th. Thermometer at sun-rise, 34. Set off at eight, A. M. and reached John Bloom's Fountain about eleven. This fountain derived its name from a person who died about fourteen years ago, who was a runaway from the colony, and put himself at the head of many Bushmen, Corannas, and Hottentots, and lived on the plunder of other kraals. As he resided chiefly at this fountain, it was called by his name. It is full of reeds ten or twelve feet high, with many birds' nests hanging like bags from them. Thermometer at noon, 70.

At two, P.M. we were again on our way. At four we halted at Blink Fountain, at the bottom of Blink (or Shining) Hill; so called on account of a shining stone resembling the lead of which pencils are made in England. This the Bootchuanas and others grind to powder, which they use in the same way as hair powder is used in Europe. The red stone with which the surrounding

nations paint their bodies comes also from this hill, and no doubt, forms an article of trade or exchange. The hill is low and flat on the top, where there are several huge rocks, of a dark brown colour, which are very curious. We ascended to these rocks, the sight of which amply repaid us for the labour. There are many indications that the hill has been produced by some volcanic eruption; most of the stones lying about have the appearance of having been burnt to a cinder at some remote period of antiquity.

About sun-set our horsemen arrived, with the tidings that they had killed one buffalo, and wounded two. The buffalo is often extremely furious when wounded and not disabled. Should the person climb a tree, in order to escape, he is far from being out of danger, for the buffalo will run with violence and strike the tree with his massy horns, which cover as with a helmet the crown of his head; the stroke of which will so shake the largest trees, as to require a firm hold indeed to prevent the person from falling to the ground, and being consequently tossed into the air by the horns of the enraged animal. Our two additional waggons from Klaar Water joined us about seven, P. M. so that now we were a considerable body, having five waggons and four horses.

The fountain being at a small distance from the place at which we halted, our people brought water from a hole at hand, which tasted tolerably well, though it had a more foul appearance than any I had seen thrown away in England. To find this hole readily after dark, one of our people lighted up a fire among the tall reeds where it was. Contrary to his intention the fire spread over the whole plain as far as the rushes extended, and produced one of the grandest objects I ever beheld, like the burning of a city; but grand as it was, hardly any of our people looked over their shoulders to observe it: there was a reason for it, however, for they were very hungry, and were either

eating or expecting soon to eat, with which nothing must interfere yet they often fast long without uttering a complaint Three things, exclusive of religion, comprehend all that engages the attention of South Africans —money, food, and tobacco. The wonders of God's creating power around them are viewed with the eyes of cattle. Two or three of our people having observed my attachment to flowers, brought me a curious flower as we passed along, but they brought it with as little interest as a servant in Britain brings a newspaper to his master, evidently uninterested in what they bring. The firmament in vain preaches to multitudes the handy works of the Most High in this remote region. When the conflagration passed our waggons, without injuring them, we went quietly to rest.

18th. Thermometer at sun-rise 44. Blink or Shining Mountain, at the foot of which we were, is a kind of *Mecca* to the surrounding nations. They are constantly making pilgrimages thither, not indeed to pay religious homage, but only to obtain fresh supplies of blue powder to ornament their hair. For how many ages this custom has existed, none can say; it is from time immemorial, and no doubt will continue till some great revolution in the sentiments of the people shall take place. In the present state of society such a journey must afford much entertainment, having little at home to make one day differ from another. This constant sameness has a tendency to bring the mind into a kind of torpid state, which it is distressing even to witness. The gospel is remarkably fitted for rousing such sleeping, inactive minds, by placing before them the majesty and glory of the infinite Jehovah, the endless, unbounded felicity of the blessed, and the unspeakable misery of the wicked in the world to come—subjects which in all ages have produced wonderful effects on the human mind.

After breakfast, Mr. Read and I, with one of our Hottentots carrying a lighted candle, proceeded to ex-

plore this powder mine. After having descended with some difficulty, we went towards the centre of the mountain, and soon lost sight of the world, sometimes wading half way up the leg, in black lead dust. The arched roof was full of projecting pieces of the shining rock, and large caverns appeared on each side as we advanced. The roof at one place, appeared curiously carved, as if the work of art, part of which we were able to reach. On touching this carved work, we perceived it had life, and on examination, we found it to be composed of a multitude of bats, hanging asleep from the roof and the projecting rocks on the sides of the cave. Moving them backwards and forwards neither awoke, nor made any of them lose their hold of the rock on which they hung by the claws of their hinder legs—but holding the candle at a little distance under one of them, awoke it, when it flew to another part of the cave. Perhaps we penetrated about a hundred feet into the mountain, when it became so low and narrow that we could proceed no farther in that direction. We returned, and went by a passage leading to the right, deeper into the mountain; at the bottom of the descent we entered a large cavern, the floor of which was strewed with the bones of animals, and some parts indicated fires having been made in it, perhaps by people taking refuge from enemies, for it was too gloomy and terrific to be chosen as a residence even by wild Bushmen. After collecting some samples of the rock, and powder, we returned to the mouth of the cave, nearly as black as chimney sweepers by the powder, which flew about so as almost to extinguish our lights.

We were detained at our station until three, P. M. by two circumstances—the straying of our cattle in different directions, and the bringing the buffalo that was shot the day before. We feared the lions would devour it during the night, but they did not, so we had food for

ourselves and followers for several days, without diminishing the number of our sheep.

Leaving Blink Fountain, we travelled N. among tall grass till six in the evening, when the stars being obscured by clouds, it became so dark, we judged it prudent to halt till the rising of the moon should furnish sufficient light to proceed. Water and plenty of wood being at hand, we kindled three large fires, and made coffee, which contributed much to our comfort in a cold and windy night. The water had the flavour of oil paint, but was pure. Part of the curtain which covered the heavens being drawn aside, we found sufficient star-light to go forward at eight P. M. We continued in motion till after midnight, when we halted at Tamanay Fountain, under the shelter of camel-thorn trees, which afforded considerable protection from the wind and sleet which fell, but did not remain on the ground. We got to rest about two o'clock in the morning.

19th. Thermometer at nine A. M. 36.—at noon, 44.—at two P. M. 50. A few years ago, the water emitted from Tamanay Fountain was hardly visible; but of late, the quantity of water sent forth has been annually increasing. The same thing has happened at other fountains or springs of water in this country. Should this become general in South Africa, it will become a more fertile and pleasant country, and more populous.

As the next fountain was only four hours distant, and the next beyond it twelve hours, both could not be reached on the same day, we did not therefore leave Tamanay until two P. M. intending only to reach the nearest that day. Our way as usual was through long grass and bushes. The soil was red and sandy. A chain of hills running northward was a few miles from us to the right, or east of us.

Some may have wondered how Abraham and other patriarchs, in the ages of antiquity, were permitted at

pleasure to take up their residence, with numerous flocks, in countries where they were strangers, and without making any compensation to the native inhabitants; but the same practice is customary in the interior of South Africa. Kraals of Bushmen come and take up their residence in the Coranna country as long as they please, without being considered intruders; and the Corannas do the same in the Bushman country, or in any of the other countries. In this way there is both a mixture of blood and of languages among the inhabitants of these regions.

At sun-set we passed Little Kosie Fountain, and at six P. M. halted at the Great Kosie, in a small wood of camel-thorn trees. Kosie is a Bootchuana word, which signifies *rich*, and perhaps is applied to this fountain, from their always finding water in it. It was at this fountain that the two Bergovers were first attacked by the Bushmen, and that the first was slain; and the last time Kok's uncle was here, notwithstanding the vigilance of his people, knowing by the barking of the dogs that Bushmen were near, one of his oxen was carried off at the very time that he and his people were yoking the rest. Except the kraal we visited at Unfortunate Fountain, we had not seen one inhabitant of the country since leaving Klaar Water, and this was the fifth day.

In the wood are two forsaken Coranna huts, composed of branches of trees and reeds, the shape of half a globe without a front; but by means of the trees the inhabitants would be tolerably sheltered from the weather in them. In the front they have a fire during night to keep their feet warm while asleep, and to protect from the intrusions of wild beasts. About ten at night a wolf came near us, but after a few angry roars, he walked off. The jackals were also noisy, but their cry is more amusing than terrific.

20th. The night felt extremely cold, and in the morning the ground was covered with hoar frost, and the ice

was half an inch thick. Thermometer at eight A. M. 28; thermometer at noon in the shade, 64; in the sun, 84. Towards evening we left the Great Kosie Fountain, and at midnight reached the mountains which form the boundary to the S. W. of the Bootchuana countries. These mountains having no name, we called them Reynei Mountains.

21st. At one o'clock in the morning we entered the Matchappee country, and at half past three o'clock we happily arrived at what we named Steven Fountain. A wolf who ran into the midst of our poor sheep, lost his life in the attempt; and a little dog, that belonged to the young Bushman who accompanied us for a few days after entering his country, was crushed to death by the wheels of two waggons going over him.

After breakfast we walked about three miles from Steven Fountain to view Krooman Fountain, from whence the river of that name proceeds. It is the most abundant spring of water I ever had an opportunity to examine. I measured it at about a yard's distance from the rock from whence it flows, and found it three yards wide, and from fourteen to eighteen inches deep, but after a course of fifty or sixty miles it becomes invisible by running into plains of sand. Perhaps by leading it into another direction, or cutting a bed for it across the sands, it might become a more extensive blessing to the country. The last experiment is likely to be the least successful, as probably the first storm of wind would fill up the new bed. We entered the cave from whence it proceeds on purpose to examine it. The entrance was narrow, but we soon reached a kind of central room, the roof of which resembled in shape, though not in height, the dome of St. Paul's Cathedral in London, from which went four passages in different directions, in all which streams of water flowed. Though we had lighted candles with us, we could discover no end to any of these passages. Within, the water was almost lukewarm; but

in the outside it was very cold. The rock is composed of limestone.

Kere John Kok, a boor from Cedar Mountain, and another, settled, when the Matchappees resided on the Krooman. Kok collected so many elephants' teeth, that, on his first journey to the Cape, he cleared several thousand dollars, which he spent foolishly on horses, dress, &c. before he returned to the Krooman. He was soon after murdered by two Matchappees, whom their chief delivered up to his widow to be shot; but two of his own Hottentot servants were afterwards considered the chief aggressors, having prevailed upon the others to do it. Kok's companion immediately retired from the interior, and obtained a farm in the colony. We viewed the remains of Kok's house, and his garden, and after searching for some time among the long grass, we discovered his grave also, which none of us could view with indifference.

Our people supposed that Matecbe, the Matchappee king, was already informed of our approach, as he has an outpost not far from the Krooman Fountain; and should any of the inhabitants while hunting, or travelling, observe a stranger, and not instantly repair to Lattakoo with the information, the punishment would be death.

Left Steven Fountain at four P. M. travelling northward among grass from three to four feet high, and bushes, with Reyner Mountains in a N. W. direction. At six P. M. when almost dark, the oxen in our waggons took fright, dragging the waggons full speed in different directions: at seven, the same scene was repeated, which was alarming, as the waggons might be dashed against each other, or by being dragged through great bushes be overturned. Perhaps their fright was occasioned by the dogs being only seen among the long grass when they leaped up, for none of us heard the roar of any lion.

Two Matchappee men joined us, who had been hunting, and who had probably been awaked from sleep under

a bush by the cracking of our whips, which from the stillness of the night was heard at a great distance. They walked along with us until eight P. M. when we reached Townsend Fountain, where we judged it prudent to halt till the morning, as the oxen were become so timid. On our kindling a fire, the two strangers sat down near it. One of them in a lively manner asked many questions of some of our Griquas. When any thing spoken pleased him much, he repeated the principal word in the sentence five or six times with a loud voice, which I understood was designed to shew that he was attending to what was spoken, and was pleased with the information. When he saw Adam Kok was with us, whom he knew, and heard we were going on a visit to Lattakoo to do them good, he said he was glad that he followed the footsteps of his father, who had been their friend. He likewise expressed much satisfaction that we had not visited Leeyse's Place, (which is a considerable town on the Krooman River, which we had left behind,) before we had visited Mateebe, at Lattakoo, as at present he was not on very friendly terms with Leeyse. They are dark copper-coloured, tall and well shaped.

The paths in the Coranna district, and in this country are all narrow, because the people walk, as wild geese fly, one immediately behind the other, a custom perhaps owing to a scarcity of subjects for conversation. About nine A. M. the strangers moved quietly from our fire, and as we supposed, went to another of our company; but we learned afterwards they had gone off.

22d. Thermometer at sun-rise, 28. At which time our Matchappee friends rejoined us, having been with some comrades during the night.

At one, P. M. left Townsend Fountain, and travelled among thousands of acres of long grass, or hay, reaching sometimes as high as the backs of the oxen. It is grievous to see so much of the world remaining in a wilderness state; and so much of the annual productions of

the ground perishing without being useful either to man or beast. Much money must be given in most countries for a small spot of ground; but here a cask of tobacco, or a parcel of beads, would purchase a district as large as Yorkshire; but I hope better times are coming to this miserable land.

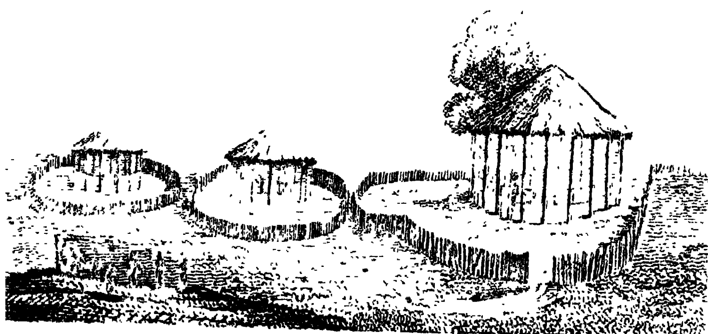
At half past four, P.M. we came to a fountain of excellent water, shaded by a beautiful clump of camel-thorn trees, which we named Waugh Fountain, and the immense plain with which it is surrounded, Pellatt Plain. At this fountain a Matchappee, who had been on a visit to a distant kraal, joined our company. He was a fine looking young man, clothed with tanned sheepskins, coloured with the red stone found at Blinkhill, and his skin painted with the same. Our people felled a tree for some necessary purpose, but had no man's permission to ask before they proceeded to work. This being the shortest day in the year, we observed the sun set about a quarter before five o'clock; and being in a plain, without visible bounds, and without clouds, the scene resembled sun-setting at sea. Here we first discovered the track of Mr. Burchel's waggon, the only European now alive who ever visited the city of Lattakoo, where it now stands. The same people once lived three or four days' journey nearer the colony, where they were visited by Messrs. Truyter, Vanderlingen, and Janz.

We stopped only about half an hour at Waugh Fountain, when we proceeded, accompanied by the Matchappee until six, P.M. when we halted for the night, which proved to be a very cold one. However, having plenty of thorn branches at hand, we made both a warm and bright fire, which rendered the night more agreeable. Our days resembled fine English days in summer, and our nights those of winter. In the day we had almost constant sunshine: in the night, constant moon or star light, which, with the aspect of the country, resembling an endless field of ripe corn, made this part of the jour

ney extremely pleasant. Though we had only seen one small Griqua kraal, and three Matchappee men during the last nine days, we did not feel as solitaries, for our oxen, goats, horses, sheep, and dogs, afforded entertainment, and our spirits were raised as we drew near to the city of Lattakoo.

23d. At sun-rise we left our encampment, and at nine, A.M. halted for refreshment, at a fountain covered with ice near half an inch thick, whose Bootchuana name is Hatalakomoo, or *Bones of a Beast's Head*, the water of which was excellent. Near this fountain our people shot a knoo, about the size of an ordinary ox, and greatly resembling the buffalo in the shape of its head and horns, with skin resembling the zebra. Our people were always pleased to see a slaughter of this kind, for they had been accustomed from infancy to live almost entirely on flesh. Thermometer at noon 62. At one, P.M. we went forward, taking the knoo into our waggons as we passed: it was cut to pieces, and the skin salted that I might carry it to England for the gratification of friends. We had been travelling in Pellatt Plain for three days, and had seen no appearance of a termination to it. At three, P.M. a distant hill before us, due N. came in sight, at the bottom of which was said to stand the city of Lattakoo. At six, P.M. we halted on some rising ground, and near an excellent fountain of water, which we named Shrubsole Fountain.

24th. Thermometer at sun-rise 34. Two Matchappees came to our waggons, who informed us that Mateebe, the king of Lattakoo, was absent on a hunt with a large party, in consequence of its being the time of the annual circumcision. At our morning worship the Matchappees sat very still; and in time of prayer they imitated our Hottentots in kneeling and bending their heads toward the ground. Some of our cattle were unruly when yoking, and ran off. The strangers shewed great agility and expertness in catching them. Thermometer at noon,



*Palace of Mateebe at Lattakoo*



*Negociating with the King &c at Lattakoo*



*View to the Westward of Lattakoo*

63; at which time we began our last stage to Lattakoo. At one, P.M. we passed Cowie Fountain, the pure water of which was so inviting, that most of us regaled ourselves with a draught of it. A little further on, four young men, about sixteen years of age, came up to us, whose faces were painted red and stroked with white paint in a regular way, which had a very odd appearance. They had lately been circumcised, as a sign of their having attained the years of manhood. One of the four was son to the late king, Mallayabang. They were all well-shaped, their bodies painted red, and their hair powdered with blue powder. They asked very modestly for a little tobacco, which we gave them. They all carried assagays, or spears, over their shoulders, and wore brown coloured skin cloaks, with a round musk-cat skin sewed over the cloak between the shoulders, which made them resemble soldiers with their knapsacks. At two, P.M. we came to inclosed fields, into one of which I went, and found the last crop had been Indian or Caffre corn. In about half an hour we crossed the Lattakoo, a small river of charming water. Here the four youths left us, perhaps not being permitted to cross it till a certain time in the day, for we afterwards observed them leave the town in the morning and never return until the evening.

## CHAP. XIV.

*Arrival at the city of Lattakoo—Our reception—Murder of Dr. Cowan and party—Meeting with the chief men—Visit to different parts of the city.*

HAVING crossed the river, we immediately began to ascend rising ground. Many footpaths became visible, all running in one direction, toward the N. E. which in-

dicated our approach to the city. At three, P.M. reaching the summit of the hill, Lattakoo came all at once into view, lying in a valley between hills, stretching about three or four miles from E. to W. On descending the hill towards this African city, we were rather surprised that no person was to be seen in any direction, except two or three boys. Though come within a hundred yards of the houses, still no inhabitant appeared. When my waggon got to the entrance of the principal street or lane, a man appeared, and made signs for us to follow him. Proceeding amidst the houses, every thing remained as still as if the town had been forsaken of its inhabitants: this was the case till we came opposite to the King's house, when we were conducted into a square, formed by bushes and branches of trees laid one above another, in which were several hundreds of people assembled together, and a number of tall men with spears, drawn up in military order on the north side of the square. In a few minutes the square was filled with men, women, and children, who poured in from all quarters, to the number of a thousand or more. The noise from so many tongues, bawling with all their might, was rather confounding, after being so long accustomed to the stillness of the wilderness. We were soon separated, and lost sight of each other in the crowd. At first, the women and children fled if we only looked at them, but they gradually became bolder. I observed some of the children, whose heads I had stroked, throwing themselves in my way, that I might do it again; when they looked at their more timid companions, as if they had said, Are not we courageous? The crowd so increased, that we could hardly find out each other, and wondered when we should be permitted to take some refreshment. We adopted a scheme, which after a while answered our purpose; we drew up the waggons in the form of a square, and placed our tent in the centre. We were introduced to Munaneets the uncle, and to Salakootoo,

the brother of the late king Mallayabang, who stood in the middle of the spearmen. A house in the square, used by them for some public purpose, was assigned to us for a kitchen.

On getting into our tent, a crowd of the chief men followed us and filled the tent to the outside, and the square formed by our waggons was like a bee-hive, in which the confused noise rendered conversation almost impossible. On something being put down on our table, we were agreeably surprised to find the crowd immediately retire. Whether this proceeded from a sense of decorum, or in consequence of orders from Munaneets, the uncle and deputy of the king, I could not learn.

We were now completely at their mercy, and our oxen had left the town for pasture; but we considered ourselves safe: at the same time we judged it prudent to establish a regular watch for the protection of our property.

About seven years ago, Lord Caledon, when Governor of the Cape, sent up a party, consisting of Dr. Cowan, Lieutenant Denovan, twenty of the Cape regiment, a boor, and a person from Klaar Water, to explore Africa as far as the Portuguese settlement at Mosambique, since which they had never been heard of by the government. The whole party having been murdered by the Wanketzens, the next nation or tribe beyond Lattakoo, we learned that the people were whispering to one another, that our coming was to revenge that murder, which suspicion was undoubtedly the cause of the strange silence of the city on our entering it. Although king Mateebe was from home, yet in consequence of this information, we judged it necessary to invite the chief men to a conference with us that evening, to remove these suspicions by informing them of the real object of our visit.

In consequence of our invitation, nine of the principal men came into our tent a little after sun-set, and sat down upon the ground. Their countenances indicated

the possession of good natural parts, and had they been dressed with wigs and gowns, like our English judges, I think their appearance would have been highly respectable; but their faces were painted red, and their hair covered with blue powder.

Through three interpreters, viz. in the Dutch, Coranna, and Bootchuana languages, I informed them that I had come from a remote country, beyond the sun, where the true God, who made all things, was known—that the people of that country had long ago sent some of their brethren to Klaar Water, and other parts of Africa, to tell them many things which they did not know, in order to do them good, and make them better and happier—that having heard since I came into these parts, to see how our friends were going on, that the Matchappees were a people friendly to strangers, I had come to Lattakoo to inquire if they were willing to receive teachers—that if they were willing, then teachers should be sent to live among them.

They replied, that they could give no answer to what I had said till Mateebe should arrive from his jackal hunt, and promised to dispatch a messenger in search of him early in the morning.

The following are the names of the persons assembled:

Munaneets, the king's uncle, and governor of the city.
Salakootoo, the king's uncle.
Tesone, Mootzazeen, Mampe, Kulipan, Mooteeree, Mookalluk, and Quaiakan.

After the conversation, Salakootoo remarked, that he had not tasted any of my tobacco yet, which remark produced a present of some. One of the queens brought some milk, for which she and those with her received a little tobacco. She asked Mr. Read for some snuff; he said he did not take snuff; to which she shrewdly replied, "He would have the more to give away on that account."

While we were at dinner in the tent, an old man came opposite to the tent door, knelt down, and remained for

some time in that posture, after which he arose and walked off.

25th. During morning worship in our kitchen, which was entirely open in front, some of the people attended, and behaved very well. One, being asked afterwards if he knew what we had been about, said we prayed, but he did not know to whom. When told it was to the Great Being, he said he believed there was a Great Being, but they did not know him, for they had never seen him.

In the forenoon we visited a district of the city, about half a mile to the eastward of our waggons. It had also a square for public resort, like that in which our waggons stood, where some of the men were employed in stretching skins with pins on the ground; others in rubbing the inside of skins with rough bones, which gives them much the appearance of woollen cloth. Some skins were extended and covered with cow dung in order to tan them. Four men were employed in sewing a skin cloak, which they did with a straight awl, much in the same way as shoemakers in England. The women had made something like porridge, which they sent us in the pot in which it had been made, but unaccompanied with spoon or any instrument with which to eat it: we made signs that we had lately been eating. They sent us also thick milk in a calabash, of which we took a little. Though the young people appeared very anxious to see us, yet the timidity of most of them prevented them from gratifying their curiosity. The parents, however, brought some of them by force, when they screamed excessively, and seemed as terrified as if we had intended to eat them. We gave the people some tobacco, which they immediately began to grind into snuff.

We next visited the wife of Salakootoo, the king's uncle. She was sitting in the inclosure in front of the house, grinding tobacco between two stones. Excepting the queen, she was the best looking woman we had seen in Lattakoo, and had some fine children around her, who

were so alarmed at our appearance, that they clung to their mother, when we seemed at any time to approach them. We likewise visited the queen, who had also a family of fine children, who were sitting round a fire in the corner of the yard.

While writing in the tent, some of the principal people came in and seated themselves around me, but in consequence of their talking so much, and so loud, about my writing, dress, and so forth, I was obliged to desist. To make something of time, I took down their names, which were Lahalli, Humay, Jabal ech, Shoomulisky, Muteci, Shoomulisky, Pallimma, Murakoomaille, Mootabuche; Mouqua, Mohalaily, Chinkanny, and Sheecolee. I then took down the names they gave to the different parts of the human body, and their numbers up to twenty, all which afforded them much entertainment. After recording a few words, I generally read them over to them, to find whether I had taken them down correctly, and pronounced them properly, as well as to assist them in forming some idea of writing. At my manner of pronouncing some of their words, they laughed so immoderately loud, as almost to make me deaf. When I could not catch the sound of some of them, so as to be able to put them down, perhaps five or six would pronounce them at one time, which only increased my difficulty. I then waited for silence and held my ear to the most sensible looking countenance, and obtained it in this way. They were much entertained by the red covering of my journal, which each of them cautiously touched with his fore finger.

While I was recording the transactions of the day, (six P. M. and dark,) about twelve people were sitting a few yards distant from the tent, singing one word, with a little variation, viz. *Hailylallay—Hieloylallay.* After repeating it six or eight times in chorus, they paused, and began all at once again. I heard many companies in different parts of the town engaged loudly in the same exercise.

## CHAP. XV.

*Strange Method of softening Skins—Festival—Articles manufactured—City Districts—Female painting—Conversation with the King's Uncle—Makrukka, a neighbouring Chief.*

When writing after dinner, I was hastily called out to witness something extraordinary. There was a hard smooth skin laid upon the ground, on which was put another skin which they intended to soften. Twelve men on their knees surrounded it: every second person, which made six of the circle, at one instant plunged down upon the skin, like one diving into the sea; each person driving it from him, the whole skin was shrivelled into a heap in the centre; but in raising their bodies again, they pulled it to them, which made it as flat as before, and made room for the other six to plunge down upon it in the same way. Both sets of workmen alternately continued a long time at this exercise, as if they had been a machine, keeping exact time in falling and rising, by means of words which they sang, intermixed with frightful screams and howling. They frequently appeared frantic and furious; but the instant the operation ended, their countenances resumed their former aspect, as if nothing had happened.

Our attention was next attracted by a crowd of women approaching the square, holding long rods in their hands, and having their faces disfigured by white painted strokes in various forms. They marched at a slow pace, closely crowded together, making such bawling as required adamantine lungs and throats of brass. They were preceded by a number of matrons dancing and screaming. On reaching the entrance to the square, there was a feigned

battle between the aged and the younger women, which the younger were allowed to gain, when they entered in triumph. The people then formed a large circle, six or eight persons deep, when upwards of forty girls entered, from twelve to sixteen years of age, having their persons whitened with chalk. They danced in a kind of measured irregularity, striking the ground most violently with their feet. Many of them had small shields in their hands, which they moved very dexterously in front of all parts of their bodies, as if warding off arrows shot against them. Every one's eyes were constantly fixed on the ground, and they retained a gravity of countenance the whole time, which I shall not soon forget. After dancing about a quarter of an hour, on some signal given, they instantly retired from the circle, were out of sight a few minutes, when they returned and immediately commenced dancing in the same manner. This dancing, retiring, and returning, continued about an hour and a half, when the meeting broke up.

A Matchappee, being told that cows, oxen, sheep, and other animals were made for certain purposes, such as to feed and clothe men, was asked for what purpose he thought man was made. He answered, To go on plundering expeditions against other people. According to this doctrine, the chief end of man is to fight one with another.

26th. The people here obtain copper and iron from some nation beyond them, but studiously conceal from which. It is understood that there are copper mountains not very distant from Lattakoo, but it is probable that these metals may come from Europe by means of the settlements of the Portuguese on the Mosambique coast, who trade for slaves with nations in the interior, in exchange for these metals, which are handed from nation to nation till they reach Lattakoo. The people of this city appear to be ingenious, from the articles they manufacture from these metals, such as axes, adzes, knives, spears, and

bodkins from iron; rings for the legs, arms, fingers, and ears, from copper; and likewise from the construction of their houses, which are far superior to those of the nations nearer the colony. Their cloaks are made and sewed as well as could be done by Europeans, one of these cloaks, composed of about forty cat skins, most dexterously sewed, I brought with me, which, with many other curious articles may be seen at the Society's rooms, 8, Old Jewry, London.

The city is divided into a number of districts, perhaps fifty, separated from each other, having each a Headman, (or Alderman,) and a place enclosed for public resort, where the men spend the greater part of the day together, dressing skins, and making knives and various articles. We spent about three or four hours on this day in visiting some of those districts, but did not see above half of them. All the Headmen came to us soon after our entering the place of public resort, took us to their houses, and treated us with thick milk, boiled wheat, or porridge made of ground wheat.

At the house of one of the Headmen, who was most venerable in his appearance, his two young wives were preparing to attend the public diversions before our waggons. They sat together in the front of the house within the enclosure. The one was painting her body with stuff composed of red chalk, ground, to a powder, and mixed up with grease. It was contained in a wooden bowl which stood at her side. This she spread on the palms of her hands, and rubbed it carefully over her skin. The other wife had black lead dust mixed with grease, which, put upon her hair, gave it a blue and sparkling appearance. Notwithstanding our being introduced to them, they went on with the process, and with the utmost composure, till it was finished. The husband, though also painted red, yet from the figure of his person, the dignity and gravity of his countenance, the elegance of his fur robe, and various ornaments on his breast, had as noble

an appearance as any person I recollect to have seen any where. His house was neat and clean, and his back yard had much of an English appearance. Indeed all the Headmen we saw looked well.

At one o'clock, the women advanced towards our square in the same manner as before, moving slowly along, holding rods in their hands, dancing and making a great noise. On arriving they formed themselves into a circle, and after singing and dancing for some time, the girls came and were received into the ring, and in the course of two hours we understood a ceremony was performed, at which none but females were allowed to be present. When all was over, the women formed themselves into a solid body, with the girls in the middle of them. Then a rope made of skin was tied round the whole company, and they danced in a solid mass, those at one end pulling those at the other to the side of the court, after which the others prevailed, and dragged them by main force to the other, dancing the whole time with tumultuous noise. Upon a signal given, the whole fled, and were instantly out of sight. All this time the men sat conversing together, apparently unconcerned about what was going forward.

During the evening our waggons were surrounded by a multitude of persons whose noise was equal to that of the busiest inn in London; during which time we had an interesting conversation with Munaneets, the king's uncle and Kotcha one of the principal men. We asked Munaneets if he would like instruction; he referred the question to Kotcha for an answer. He said, "I do not like to tell my thoughts on it at present"—perhaps meaning till the arrival of the king.

"Well, I will tell my mind," said Munaneets, "I should like it. When I hear these people sing, it pleases me like a dance, and I would wish to be able to do it too. Ever since the teachers came to Klaar Water, we have had peace, they have been like a shield to us; we have

had less trouble. I am grieved that this custom (meaning the dancing,) has happened at the time you came here, but I cannot prevent it; it is the king's orders, and it will last every day till next full moon."

In the afternoon I walked to a neighbouring hill, to enjoy a little quiet among the rocks. Several boys and girls accompanied me part of the way, for their diversion, asking me little questions in sport; repeating frequently the same thing, with a laugh each time; I was grieved I could not understand a single word, but this very circumstance afforded them much entertainment. As I advanced, they gradually dropped away, one after another, till only three remained, when these sat down and followed me with their eyes. While sitting on a rock at the head of the hill, two men from the town came to me, who after sitting some time by my side, asked for some tobacco for the trouble they had taken to come to me. Little did they know I would rather have given them some to have kept away. They followed me to the waggons, in expectation of getting some, but I gave none, lest the practice should become common, and I should not be able to obtain any retirement; for had they supposed, that all who chose to follow us any where would be rewarded with tobacco, we should constantly have been surrounded with people.

We discovered, in conversation, that the people under Makrakka, another chief, are called Morolongs, and those under Leeyse are called Bamachaas, and that both, as well as many other nations or tribes are called Bootchuanas, and speak the same language. This is very important, because a missionary, learning the language of Lattakoo, will be able to converse with the people of many other nations, and to translate portions of the Scriptures, which the young people of Lattakoo, when taught to read, could communicate to various nations, thus preparing them to receive missionaries.

Makrakka and his people were formerly united with

Mateebe's people, and were subject to Mallayabang, his father; but Mallayabang having had a criminal intercourse with the wife of Makrakka's son, and the one thinking the witchcraft of the other to be stronger than his, in consequence of more people dying in the district of the one than in that of the other, a separation took place, and a species of war was carried on for some time.

About seven or eight months ago, a chief belonging to Makrakka, came on a visit to Mallayabang. During his visit, he persuaded the king to cut down a tree which stood a few yards from our waggons in the square, and they say, buried a stone near the foot of the tree. On returning home, he sent back a present of corn to Mallayabang, who died soon after the receipt of it; on which his people interpreted the cutting down the tree as signifying the king's death, and the burying the stone as his burial; and assert, that poison was in the corn. This matter has renewed the misunderstanding between the two tribes, yet they do not consider themselves in a state of war.

Salakootoo sometimes goes out with a party professedly to hunt; is absent a long time, and returns with many cattle he has stolen. When Mateebe sees this, he appears to be enraged, but a present of part of the plunder soon pacifies him; and should the party injured complain, he takes it upon himself to satisfy them.

Wars chiefly arise from two causes, disputes about their wives, or abusing each other's people; the party injured then invades his neighbour's territory, carrying destruction wherever he goes.

It is the province of the women to build their houses, to dig the fields, to sow and reap; and that of the men to milk the cows, make their clothes, and go to war.

## CHAP. XVI.

*Public Shows—Messengers return without the King—Further Accounts of Dr. Cowan's Murder.*

JUNE 27, 1813.

ABOUT eight o'clock in the morning there was a procession of the women and girls, attended with much noisy singing and dancing, carrying poles mounted with ostrich feathers. During the forenoon all was quiet, so that our worship proceeded without molestation. About forty of the men sat round us very quietly during the whole time.

At two o'clock all about us was confusion. The women brought the girls, most fantastically dressed, and when a circle was formed, about four and twenty women, daubed with white spots of paint, in imitation of leopards, entered and danced for some time. Next entered a woman dressed entirely in straw, so that nothing but her hands were visible. She had much the appearance of a bear walking on his hind legs. There was much shouting, laughing, and clapping of hands at this part of the entertainment. Then entered the girls, who danced for a minute, when all of them suddenly dispersed, and our quiet was restored.

Munaneets came to us in the evening, bringing our interpreter with him, when we had much interesting conversation. We enquired of him their reason for practising circumcision. He said it came to them from father to son. We then asked, Do you not know why your fathers did it? They shook their heads, saying, No. We told them that our book informed us how it began in the world, and gave them the names of Abraham, Ishmael,

and Isaac, as the first persons who were circumcised. This appeared to them very interesting information, and they all tried to repeat the names we had mentioned, over and over again, looking to us for correction, if they pronounced any of them wrong. Munaneets, and the others who joined the company, appeared anxious to have them fixed on their memories.

We asked them if they knew any thing of the origin of mankind, or whence they came. They said they came from some country beyond them, pointing to the N. which is the direction in which Judea lies. That two men came out of the water; the one rich, having plenty of cattle, the other poor, having only dogs. One lived by oxen, the other by hunting. One of them fell, and the mark of his foot is on a rock to this day. We endeavoured to explain to them how knowledge, conveyed by means of books, was more certain than that conveyed by memory from father to son. Here Munaneets asked if they should be taught to understand books. We answered they would; and when the person we should send (provided Mateebe consented), had learned their language, he would change the Bible from our language into theirs.

Munaneets said—"I have heard more this evening than in all my life before. We must shut our mouths, and only hear!" (looking at his companions while he spoke,) "I acknowledge the things you have to tell us are good, from the change they have made on the Griquas and Corannas at Klaar Water. Sometimes when we have no rain, food is very scarce; wherefore I fear that those whom you shall send will not be satisfied, and will leave us." Mr. Read told him, that soon after he came to the Hottentots, they were in the situation he had mentioned, and lived upon roots. Mr. Anderson likewise stated, that when his people were in that situation, he travelled along with them from place to place, in quest of water and grass. Munaneets was satisfied with these answers, and remarked, "that all white persons who had gone beyond

Lattakoo had been murdered, except one, who had gone to a place a little beyond them, but had he staid two days longer, he would have been murdered likewise. When we told them their danger," added Munaneets, "they would not believe us, they thought it was our covetousness, that we wished to have all their beads."

I think there is little doubt but Mateebe and his people are desirous that white men should not form any connection with tribes beyond them, on purpose that they may always be the channel through which all European articles may hereafter pass to the nations north of Lattakoo.

They mentioned a tribe of black people called the Wanketzens, who lived not far beyond them—they said that they were there lately, and had seen guns, especially a small one, which they believed was Dr. Cowan's, and that these were the people who had murdered Dr. Cowan and all his companions.

Munaneets being sent for by his wife, abruptly put an end to the conversation. While we were engaged in it, an old man who is averse to our sending teachers, asked how we made candles, pointing to that which was on our table. He also said, he did not need instruction from any one, for the dice which hung from his neck informed him of every thing which happened at a distance; and added, if they were to attend to instructions, they would have no time to hunt or to do any thing.

28th. The wind being high, and the air frosty, I felt it extremely cold in the waggon during the night. Thermometer at sun-rise, 40. There was no procession by the women in the morning, but many of them came in a body to the square, and scolded the Headmen, for allowing them such lean oxen for the feast. Munaneets, who acted as king's deputy, told them that these were the four oxen which Mateebe had ordered to be given them, and they should have no other. We expected Mateebe would arrive this day, but we received no intelligence of him.

Having heard of some paintings in Salakootoo's house, we went after breakfast to view them. We found them very rough representations of the camel-leopard, rhinoceros, elephant, lion, tiger, and stein-buck, which Salakootoo's wife had drawn on the clay wall, with white and black paint. However, they were as well done as we expected, and may lead to something better. The women were very quiet, and were feasting during the day, but after sun-set they became noisy; bawling and screaming in all directions.

29th. The women, in large parties, were singing the whole night. After breakfast, we had a formal meeting with Munaneets, to enquire respecting Mateebe's return as we had waited six days for the return of the messengers sent in quest of him, without having received any information. He said it was probable he might return on the morrow or the next day. After our interpreter had expressed in the hearing of Munaneets what we had desired him, he made no reply, till one of his people who sat on his left hand repeated our inquiry. This appears to be a state form.

We employed the forenoon in visiting the districts in the S.W. corner of the city, when we conversed a little with the Headmen and others in each district. We observed one man shaping a cloak from a large skin, which he did very expertly. On our return we saw a child, about eight years old, standing in the middle of the street weeping, and, being almost a skeleton, it attracted our attention. We enquired respecting its disease, when the women told us, the child was well enough, but that want of food had brought it into that state—that the father and mother were poor—that he had gone away with another woman, and was hunting in the south—that the mother was gone to the westward, searching for food. Neither the men, women nor children present seemed by their countenances to express the least sympathy or feeling for this forsaken, starving child. They said, laugh-

ing, that we might take the child with us if we pleased. This reminded me of what the Scripture says of the dark places of the earth, that they are the habitations of cruelty. I was certain that the sight of this little girl in the streets of London would have excited pity in the hearts of thousands. We took the child to our waggons, desiring the people to inform its mother, when she returned, where she might find her. When some meat was given to the child, she devoured it with the voracity of a tiger. Thermometer at noon, 67.

At two P. M. the bustle commenced in the square, by the dancing of the girls, who had made some addition to their former dresses. Some of them had one side of the face painted black, and the other white; others, the upper part of the face white, and the under, black. They had pieces of reeds, about six inches long, strung like beads, and made into the form of a petticoat, hung round them from the middle almost to the ground, which made a strange noise when they danced. They had likewise a great quantity of straw rope wound round them, projecting twelve or fifteen inches from the middle of their backs, and also in front, which gave them a very odd appearance. The queen and several others, who acted as musicians, by bawling aloud and clapping hands, wore cloaks composed of about a dozen fur tippets, hanging from their shoulders to the ground, under which they had a skin-cloak, without the hair. A few wore leather caps, but the greater part had no covering on their heads. Almost every one wore sandals, except the dancing girls.

When the girls had retired, some old women brought forward a horned serpent, which they drew on a flat board. It was made of clay, daubed over with red, white, and black paint. This being placed within the circle, two women came forward, fantastically dressed, who seemed to be actresses. They danced round the serpent in a strange manner, with rods in their hands, decked with black ostrich feathers, and keeping their

eyes continually directed towards the serpent, often pointing to it with their rods, and then pointing to the eastward, as the quarter where it had been found. They often appeared as if much terrified at the sight of it, and suddenly sprang from it. They seemed to act their parts very well, and the surrounding multitude appeared highly entertained by this part of the show. About six or seven hundred were present.

In the evening the two messengers who had been sent for Mateebe returned, without having found him, in consequence, as was reported to us, of one of them having, on the third day, hurt his leg, which obliged them to return. We had, however, secret information, that having seen some wild Bushmen, they were afraid to proceed, and fled back as fast as they could, but being unwilling to expose their cowardice to us, they concealed the real cause of their return.

A short time after the return of the messengers, we obtained a meeting with Munaneets, and six or seven of the principal men, to consult what was now to be done. After much conversation, Munaneets offered to go himself, provided two of our men would accompany him with muskets to defend him from the Bushmen, who were often strolling about their country; provided also, that we would engage to wait his return. We proposed this to our people, and said we should be glad if two or three of them would volunteer on the service. After considering the matter, three of them offered to accompany Munaneets. We proposed to go ourselves in our waggons, but that was disapproved by Mateebe's council —they wished us to remain in the city. We enquired if we might instruct the people in the mean time, as our situation was unpleasant, having nothing to do. They said they could give no answer till Mateebe came. I then told them, through the interpreters, that I came from the same country as Dr. Cowan, and that no doubt his friends would be anxious to hear any thing concerning him, and

would be much obliged by their favouring me with all they knew concerning him and his company after leaving Lattakoo.

They said that he and his people were murdered near the town of Melita, about five days journey to the N. E. which is in the country of the Wanketzens, whose chief's name is Makkabba. Some present, especially our Bootchuana interpreter, (of whose honesty we all had a good opinion,) asserted, that when on a Commando along with the Wanketzens, they had seen Dr. Cowan's tent, sheep, spoons, and clothes. We inquired respecting the colour of the clothes—they said white and red. They said they were glad we had not spoken on that subject publicly, as many of these Wanketzens were now in Lattakoo. After a little further conversation, they told us that some of the clothes were in that district of Lattakoo, which we visited last Saturday. We did not deem it prudent however to ask for a sight of them, unless they should themselves offer it.

One thing which makes an African town appear to a European as dull and deserted is, the almost total absence of smoke; but while we were walking, about sun-set, on the brow of a hill opposite to the city, the fires were lighted up, it being a feast day, and the cloud of smoke which in consequence hovered over the city, reminded me of London.

The names of the Headmen in the districts we visited this day, were, Oramussachuko, Acloo, Menattassang, Hakkooloo, Mootcheer, and Hottoll.

30th. Thermometer at sun-rise, 40. Early in the morning, Munaneets, with some of his people, and three of ours, departed in search of Mateebe; and he left the government of the city, in the hands of Mateere, not of his brother Salakootoo as we expected.

## CHAP. XVII.

*Looking-glass excites wonder—Queen objects to our leaving the Town—Endeavour to make Queen understand the use of Writing and Printing—Her enquiries—afraid of a Watch—Population of City—Sehoiya-Lattakoo Wells.*

After shaving in the forenoon, I happened to shew a person his own face in the looking glass which was in the lid of my box; and this gave me employment enough, for he ran off to bring his wife and other friends to see themselves. Every one was afraid at first sight obtained, starting back from the glass; most of them looked behind the glass, to see if it was no deception. The crowd increased every minute, and the press to get forward was so great, that the tent was often in danger of being overturned. They all touched some part of their face with their finger, to ascertain whether it was really themselves that they saw in the mirror. When both my arms were completely tired with holding the glass before them, I was obliged to request a respite to some future period, and on laying it aside, they walked away greatly entertained. Thermometer at none, 70.

The dancing continued to day as usual. In the morning we had proposed to Mateere, the governor of the town in the absence of Munaneets, to visit a large village about a day and a half's journey higher up the country, to occupy our time till Mateebe's return, and he engaged to accompany us. In the evening he came into our tent, and sat silent for some time; he then went out, and brought with him the interpreter; of course we perceived he had something to communicate. When seated, Mahootoo, the queen, entered, and Seetazoo, the king's sister, who can speak the Coranna language; she told Adam Kok, that the queen was averse to our going any

where till Mateebe came. After some conversation, she proposed, that if we went, we should leave part of our waggons behind. We told her we never should have thought of leaving Lattakoo even for a day before Mateebe's return, had we been permitted to instruct the people; but that having nothing to do, we wished to visit that village, and likewise to hunt, as our stock was getting low. She said, that owing to the bad harvest they had had, they could not supply us as they wished. We then asked, why she wished part of our waggons to remain behind us. She said, because she desired to have company, which undoubtedly was not the real reason.—I suppose they were afraid lest Mateebe should come before we returned, and would be disappointed and displeased to find no strangers. Perceiving this, we said we would all remain with her: indeed we did not think it prudent to divide our strength.

This matter being settled, we endeavoured to convey some information. We explained to her the nature of a letter, by means of which a person could convey his thoughts to a friend at a distance. Mr. A. shewed her one he had received from his wife, by which he knew every thing that had happened at Klaar Water for two days after he left it. This information highly entertained her, especially when told that A. Kok, who brought it, knew nothing of what it contained, which we explained by telling her the use of sealing wax. The bible being on the table gave occasion to explain the nature and use of a book, particularly of that book—how it informed us of God, who made all things; and of the beginning of all things, which seemed to astonish her, and many a look was directed towards the bible.

Mahootoo asked the following questions, evidently as things she had formerly thought of—"Will people who are dead, rise up again?" "Is God under the earth, or where is he?" After we had answered her questions, she said, when Mateebe came home she would advise him to

send his servants to go and hunt jackals, and remain himself at Lattakoo, for there was enough for him to do.—This she said to support her husband's credit in our estimation, fearing we should think less of him on account of being so long engaged in hunting jackals. She has three sons and two daughters. Mateebe took another woman to be his wife, until Mahootoo should be of age to marry, by whom he has had two sons and two daughters; but Mahootoo, though the younger woman, is called the oldest queen, that *her* son may succeed to the Government. When the conversation was ended, we shewed them a watch, which both astonished and terrified them. On observing the work in motion, they concluded that it must be alive, and on offering to put it to their ears, to hear it sound, they held up their hands to drive it away as if it had been a serpent.

Our interpreter said something to them which made them laugh immoderately. We found he had said, that before he went to Klaar water, he was as ignorant as they were, but there he had been taught many good things, which they also would be taught if Mateebe permitted missionaries to settle among them.

It is heart-rending to witness, from morning to evening, so great a number of fine clever young people playing about, having nothing to learn or to do. Their parents appear to teach them nothing; for though various articles are manufactured among them, yet they are made, not as a trade, but for amusement in the public place; as if a London engraver were to carry a plate of copper to the Royal Exchange, to work upon, while conversing with his friends. I do not know how the men treat the women at home, but it is rare to see a man take any notice of a woman out of doors. Yet the women do not appear under any restraint in the presence of the men, but are free and cheerful. I observed one of them scold five or six men, because they did not remove from a fire around which they were sitting when the dancing girls were passing.

I understood that to be a piece of etiquette customary on such an occasion. The men made no reply, but continued to look stedfastly to the fire, like persons conscious of having done wrong in remaining where they were, but so lazy that they did not like to rise.

July 1. It is very difficult to know, when these people are talking, whether they are in a rage or in good humour. I had generally to listen whether they laughed or not, before I could determine, if not within sight of their countenances; for when they become the least interested in what they are saying, they speak with all their might, as if addressing people at a great distance. While sitting in the waggon this forenoon, there was an extraordinary uproar without, which made me look out to know the cause. Some one had stolen two buttons from the trowsers of our Bootchuana interpreter, and they were charging one another with the theft; but had it been the great seal of England that had been stolen, there could not have been a more serious affray. The thief was found, a good looking young man, whom the interpreter drove out of the square, in the presence of numerous spectators, who all seemed to approve of the punishment. This was the first robbery I had heard of, though many of our things were exposed the whole day. Thermometer as noon, 70.

This day the public shows removed to the next district west from us, which afforded us much more quiet.

The women here are the farmers. Even the queen digs the ground along with the other females. The instrument they use is a kind of pick-axe. They all sing while at work, and strike the ground with their axes according to time, so that no one gives a stroke more than another; thus they make labour an amusement. They seem in many respects to be a cleanly people, having observed no filth of any kind lying about their houses, nor indeed in any part of the town.

From the best calculation we have been able to make, there appear to be about fifteen hundred houses in Lattakoo; of course, allowing five persons to each house, which perhaps is a low computation, there must be seven thousand five hundred inhabitants. It is reported that they have more than a thousand places, called out-posts, where there are people and cattle.

2d. When at breakfast, Moshuai, Mamulalla, and Leapa, the widow of Mallayabang the late king, came into the tent, and procured some tobacco, of which they are all immoderately fond. Leapa is mother to Mateebe. The shows returned to our square this day. They began by a number of women, among whom was the queen, dancing in a barbarous style, and singing, not a song, but the word *Aylatchee! Aylatchee!*

There was a clever girl, about ten years of age, whose name was Sehoiya, who frequently visited our waggons. She sometimes tried to teach me a few of their words. This day she introduced three of her companions, whose names were Heylobally, Kaadje, and Mama. They all became my teachers, and no doubt considered me a dull scholar, for I seldom pronounced a word so as to please them, but it was their own fault, for no sooner had one uttered half a word, than the other three caught it, and called it out as loud as if they had supposed me as deaf as a rock. By this confusion of tongues, I could make nothing of their teaching, and though I was the only one present who perceived the cause, I could not explain it to them for want of a knowledge of their language. Many children were highly entertained by one of our people allowing them in rotation to smoke his tobacco pipe for about a minute each. From the highest to the lowest they are not ashamed to beg any thing.

Two boys, who should have been attending their father's cattle, were playing by our waggons, when their father entered the square. The instant he saw them, he ran towards them in the most furious savage manner, and lashed them with all his might. They fled as if for

life, but on getting out of his reach, they appeared to have been accustomed to such treatment, for they walked off with great deliberation.

When seated on the front of my waggon, the first ladies of the city came and offered me their arm-rings and ear-rings for a little tobacco; and the children even of eight or nine years of age made most significant intimations that they wanted snuff. In the evening many people returned who had fled from Lattakoo, on our arrival, from dread that we had come to revenge the death of Dr. Cowan.

When Mr. A. was engaged in prayer among us this morning, a boy stood gazing at me for some time, but a Matchappee observing him, in an angry tone, ordered him off, which shewed they formed some conceptions of prayer.

3d. In the morning I walked into the cattle kraal, to see them milking the cows. They tie the two hind legs very firmly together, then allow the old calf to suck a little, without which the cows in this country would give no milk. One English cow would give as much milk as eight or ten African cows.

When a family desires to go to sleep during the day, as is often the case, and do not wish to be disturbed, they place one or two flat stones on the outside of their door as a signal for none to enter.

The water by which the town is supplied is obtained from some holes at the end of a hill, about a mile to the westward. Each hole is about a foot in diameter, and two feet deep. The river Lattakoo is too distant to bring it from thence. From fifty to a hundred women are to be found at these little wells from morning to evening. By ten o'clock in the morning, all the water that has been collected during the night is taken away, so that all who come later must gradually obtain it, as it rises from the spring. No person having a head ache should approach within a hundred yards of this well, the tongue-

uproar is so great. Messrs. R. A. and three of our people went in the morning to dig them a proper well. By two P. M. it was eight feet square, but owing to a rock, only two feet and a half deep.

## CHAP. XVIII.

*Mateere's Expedition—News of the King's Approach—His Arrival—List of Matchappee Kings, &c.—First Interview with the King—He asks for a Gun—Dining of the Royal Family—Public Meeting with the King and his People—A Frolic—King's Account of Cowan's Murder.*

MATEERE with two others paid us a visit in our tent in the evening. They related an expedition for stealing cattle, in which they were engaged some time ago, which lasted ten months. They travelled N. W. and then direct to E. till they came to a large water, which probably was the Indian ocean; but what astonished us was, their relating it as if it were a fortunate and commendable enterprise, that they came to a people who had no instruments of defence, killed many of them, and carried off a great many cattle. On which Mr. Anderson remarked, that the more people any of these men kill, the higher it raises their character; and to murder one white man gains more fame than murdering two black, and he had no doubt but the murder of poor Cowan and Denovan, with their party, had added greatly to the renown of the Wankatzens among all the neighbouring nations. At the conclusion of the conversation, Mateere told us, that his dice said to him that Mateebe would be at Lattakoo to-morrow.

4th. After breakfast Munaneets arrived from his journey in quest of Mateebe. As he returned without our three men who went to protect him, we were anxious

to know the result, but he said he would tell nothing, till he had given an account of his journey to the chief men, which he soon did. They sat in a circle near our waggons, when he gave an account of his journey to them. When their meeting broke up, he informed us that he reached Mateebe on the evening of the second day, when our men were greatly fatigued, having killed nothing for food during the journey—that he left Mateebe in haste next morning, if possible to reach us before we had proceeded up the country, as we had proposed, that we might be at Lattakoo on the arrival of Mateebe, which he expected would be on the morrow. This information gave us much satisfaction, as we hardly expected him so early.

My young friend, Sehoiya, in the morning, introduced to me four more of her companions. Euclitzee, Demaymoy, Tsai, and Nakaye; all were from nine to eleven years of age, and their features and figure completely European, only they were black.

When at dinner in the tent, Munaneets the Governor, Mateere, the Lieutenant-Governor, with two others, were present. Mateere observed us taking a little Cayenne pepper; when the redness of it attracting his attention, he asked for a little, which we gave him. On feeling its pungency, he shut his eyes, hastily put his hand on his mouth, and held down his head. He concealed his pain, and slily touched Mr. Read with his foot, to intimate that he should say nothing, but give the same dose to the others. Munaneets partook next, and as soon as he could speak, he asked a little for his wife. The others likewise tasted it.

5th. Two parties, as forerunners of Mateebe, arrived in the morning, and at noon he arrived himself, with many attendants carrying spears, and poles dressed with black ostrich feathers, which are stuck into the ground around places where they halt to frighten away lions, who it seems are not fond of their appearance.

The arrival of Mateebe occasioned no more stir in the town than usual. On coming into the square, he took no notice of us or our waggons, but acted as if ignorant that strangers were there. He then with his people crouched down in the form of a circle, when Mateere related to him every thing that had taken place during his absence. He then related the circumstances of his own excursion, both of which speeches did not occupy ten minutes; after which, in consequence of orders, we walked up to him, when, without looking towards us, he stretched out his right hand, which we shook, saying to him, "Mateebe, O Iss," which is the salutation given to the king. During all this there was not the smallest alteration in his countenance. He appeared thoughtful, deep, and cautious, extremely like the portraits I have seen of Buonaparte, which were taken ten or twelve years ago.

After conversing some time with his chief men, Mateebe stepped into the house which we called our kitchen, sat down by the fire, and conversed with Adam Kok, who accompanied us from Klaar Water, evidently to sound him respecting our intentions. After remaining about two hours in the square, without appearing to notice us, he went across the road to his house, having hinted to A. Kok, that when he had rested, he should converse with us on the object of our visit, which would be about the going down of the sun.

The following is a list of their kings and royal families as far back as their oldest men knew, which we collected before the arrival of Mateebe.

KOOLA.
MAKKOSHEE.
MASOOCHE.
MALAYHABANG.

| | |
|---|---|
| Salakooto, Muunaneets. | *His brothers now living.* |
| Leappa, | *His sister.* |

MATEEBE

Mahootoo, } *His* [illegible]*s.*
Keebehelee. }

| *Mateebe's Brothers.* | *Mateebe's Sisters.* |
|---|---|
| Malema. | Setezoo. |
| Malaala. | Koeé-ee. |
| Mahoora. | Karoweetz. |
| Mapareeba. | Mareii. |
| Maperera. | Shuai. |
| Kannakamora. | Maruyjanee. |
| Heekane. | |

*Mateebe's Children.*

| SONS. | DAUGHTERS. |
|---|---|
| Peehee. | Matjaragee. |
| Peaabooran. | Matzetyanee. |
| Jangee. | Maharree. |
| Mozebee. | |

All the history of these kings which we could learn upon the occasion of taking down their names was—That during the reign of Makkoshee, the Morolongs asked from him the breast of every ox killed by his people, which would have been acknowledging dependence on him. He replied, "Am I then your servant?" The refusal caused a war, in which Makkoshee and his people were driven to three different places at considerable distances from each other.

About sun-set, Mateebe, attended by his brother, and some of his chief men, approached our tent. On entering, he sat down and remained in silence, first to receive our present, and then to hear what we had to say. I made him a present of some trinkets furnished me by the ladies of Kingsland, accompanied by the lid of my shaving box, which happened to contain a lookign-glass. When taking out the different articles, I observed him

slily looking towards the parcel, to discover what was coming next. During the whole proceeding, he sat motionless, but when he saw no more presents were coming, he condescended to open his mouth, and said, "You would have been perfectly safe, though you had not had Adam Kok and his friends with you, or though I had received no presents. So soon as I was informed by Munaneets of your arrival, I came to you." He then desired A. Kok to consider himself as much at home in Lattakoo as at Klaar Water. On which A. Kok thanked him, and told him that Mr. Anderson and Mr. Read had both presents of tobacco for him. He said—"Do not give me the tobacco just now, or these people, (pointing to those without the waggons) will ask it all away from me."

With the advice of my two friends, I proceeded to tell him, that I came from the same country, from whence the missionaries had been sent to instruct the nations in Africa. That I came over the great water in a wooden house, which the wind took four moons in blowing to their country, to see how the missionaries were acting to the African people. That when I came to Klaar Water, I heard his people would be glad to have teachers as well as other nations, wherefore I had undertaken a journey to his country to ask his permission to send them, and his protection for them when with him. He objected to their coming, by saying his people had no time to attend to their instructions, because they had to attend to their cattle, to sowing, reaping, and many other things; "besides," said he, "the things which this people teach are contrary to all our customs, which the people will not give up. It would not do for them to live at Lattakoo, but should they be willing to live at a distance, I should have no objection to send some of the children to them to learn the Dutch language."

I stated to him that the teachers we should send, would convey information of the true God who made

the heavens, the earth and all creatures and things in them—of his love to the world—of the laws he has given respecting good and evil, and pointing to a bible which lay on the table, I assured him that that book contained every thing missionaries had to make known to him and his people, and that when missionaries should learn his language, they would change all its contents into his language. He seemed, by a significant shake of his head, to intimate that he considered what I said, an impossibility. To convince him that things could be written in his language, we read to him the names of his predecessors and all his family. For the first time he smiled, on hearing their names read over, and seemed full of astonishment and pleasure. We then assured him, that instruction would not interfere with industry; that the inhabitants of my country were industrious, as he might be convinced of, by our clothes, waggons, and so forth, which they made—that his people would not be compelled to receive instruction, for only those who were willing would be instructed, and they would not interfere with his government. After answering some other objections, the king said, "SEND INSTRUCTORS, AND I WILL BE A FATHER TO THEM."

Adam Kok, on a late journey to the Cape, having with some of his people been exceedingly maltreated by boors and others near Tulbach, the report of it had circulated as far as Mateebe, who enquired respecting what he had suffered among the white people. He also enquired respecting two boys belonging to his people, who were kept in captivity by the white people. He was informed that I would enquire about them, when I returned to the colony.* The King then rose up, shook hands with each of us, and went away.

We could not avoid wishing that our English friends could have witnessed this scene, and it certainly was re-

* The Landdrost of Tulbach engaged afterwards to make enquiry respecting these boys.

markable that it happened on the evening of the first Monday in the month, when Christians in most quarters of the world were met to pray for the extension of Christ's kingdom throughout the earth. The time of meeting was not selected by us, but by a heathen king, who knew nothing of what christians were about. We had our prayer and thanksgiving meeting in the square after the business was over.

6th. After breakfast I walked over to the king's house, and made a present of a pair of earrings to each of the queens. Mateebe now embraced the opportunity to ask what seemed to have all along been in his heart, viz. for a gun. I assured him I had not one gun. He said he had seen us have plenty. I told him the guns he had seen were not mine, but every gun belonged to the person who had it, and that I had put myself under their protection—that we had a long journey of several moons yet before us, intending to cross over to the Namacqua country, and that as a great part of the journey was to be among wild Bushmen, he would certainly think we had not more than was necessary. Then, said he, Adam Kok must give his gun for mine, which is a bad one.

The *royal family* were at dinner, in the corner of their yard, outside the house. The king's distinction seemed to consist in his sitting next the pot that contained the boiled beans, on which they were dining, and having the only spoon we saw, with which he helped himself and his friends, by putting a portion into each hand as it was held out to him. One of the *princesses* was employed in cutting, with an axe, a dried paunch, into small pieces, and putting them into a pot to be boiled, either to complete that repast, or to serve for another soon after. One of Mateebe's sisters was cutting up a filthy looking piece of flesh and putting it into the same pot. Certainly an Englishman would be dying for want of food, before he accepted an invitation to dine with the king of Lattakoo; otherwise the sight of his dinner would afford more pain

than pleasure. These people are far from possessing nice stomachs, for they can eat with relish, the flesh of elephants, lions, tigers, camel-leopards, quachas, &c. Yesterday I observed one of them kill a goat by thrusting into its belly a long awl, which appeared a cruel operation, but it is their method.

At noon we had a public meeting in the square by desire of Mateebe, with himself, and as many of his chief men as chose to attend. The King was seated on one of our stools; I sat on his right, Mr. Read on his left, and Mr. Anderson next. Our two interpreters sat on the ground before us, and the chief men and the people sat in half circles beyond them. We began by stating the truths which our missionaries would teach. Mateebe repeated how little leisure his people had to learn. We told him we had daily observed many men, women and children doing nothing, and that a missionary would have plenty of work to teach such. He expressed surprize, that if all men came from one father and mother, as white men assert, they so differed from one another. We observed that in one family the dispositions of children often differed. He said the missionaries would be safe, for when two of his people murdered John Kok, he brought them to his wife to shoot them, that when she would not, he did it. We told him that in that case he acted according to the directions in our book, which says, "he that sheddeth man's blood, by man shall his blood be shed." He said, "Whenever the missionaries have got enough, they shall be at liberty to depart," having no idea that they can have any other view of coming but gain. He said, "I believe there is a God who made all things, who gives prosperity, sickness, and death; but I do not know him." The knowledge he has, undoubtedly came from the missionary station at Klaar Water. About a hundred persons were present, and the conversation lasted two hours.

In the afternoon a person stated as an objection to

missionaries coming, "that when praying, they would not see the enemy coming upon them"—and another said, "they never would be able to sing."

One of our people over-heard Mateebe say to some of his people, who were sitting at a fire in our kitchen—"These men have been born before us—they know more than us—they make us dumb."

Mateebe mentioned, that when on an expedition along with the Wanketzens, Makkabba their chief, and his servant appeared at a dance dressed in the clothes of Dr. Cowan, red and striped. He advised him to treat white people as *he* did, and he would get such things also.

About the going down of the sun we heard an uproar in front of Mateebe's house; the greatest scuffle in the streets of London deserves to be called stillness compared to it. We understood it was only a frolic.—They continued outside of the square till our worship was over, whether purposely or not I cannot tell, but then they sallied in and danced, sang, clapped hands, roared, and played on some instruments till about nine o'clock, when they suddenly retired. Mateebe, Munaneets, and Mateere, the three principal men in Lattakoo, attended our evening worship. The two latter came to our tent afterwards, the former of these (Munaneets,) all of us were attached to. There was something apparently mild, amiable, sincere, and friendly, in his deportment. He told us he had much grief at the returning of the three men he sent in search of Mateebe without finding him; he determined to trust no other, and that was the reason why he went himself. He also wished to prepare the mind of Mateebe to accede to our wishes. He promised to visit Klaar Water next moon, to hear more of these things.

After the arrival of Mateebe, Salakootoo, his uncle, a noisy, impudent and forward man, hardly ever appeared in the square; before, he was constantly visiting and teazing us for something. Whether he was in disgrace for his frequent robberies or not, I do not know. We

were not troubled with people crowding into our tent after Mateebe's arrival, which shews his influence to be considerable.

News arrived this day, that Makrakka, the chief who revolted from Mateebe, and Makkabba, the Wanketzen chief, with whom he formed an alliance, had had a difference, and that Makkabba threatens an attack after seed time. Some of his people, from dread of this attack, have left him and taken refuge in Lattakoo. The people in the west end of the town (which is the court end,) are of opinion, that Makrakka will return and submit to Mateebe.

When expressing doubts to Mateebe of the murder of Dr. Cowan, he said you may depend upon it, they are murdered, and the waggons burned—that when among the Wanketzens, he observed some of the barrels of the guns used in smoothing the seams of their skin cloaks—that when on an expedition against Makrakka's people, he found a Wanketzen woman, who told him that they had first taken the loose cattle and sheep from Dr. Cowan, that then a party went to inform Dr. Cowan of what the others had done, and that when they were preparing to set off in pursuit of the robbers these men seized and murdered them.

*Further accounts of the Wanketzens.*

The Wanketzens are the next tribe or nation north of Lattakoo; they are numerous, treacherous, and cruel. Through them the Matchappees (Mateebe's people,) obtain their copper rings, which are reported to be made, not by them, though the copper mountains are in their country, but by a nation to the eastward of them, or nearer to the Indian ocean. An instance of the treachery of the Wanketzens happened lately. They obtained a party of Matchappees and Corannas to assist them in an expedition beyond them. On their arrival they marched together to attack the enemy. On the field of battle, before it commenced, the Wanketzens left the Matchappees and Corannas to fight it by themselves, when about

eighty of them were killed. They considered this transaction as a snare laid for them.

It was while on this expedition that they learned the fate of poor Cowan and his company. They said that these people watched an opportunity when he and his people might be separated, which soon occurred, when Dr. C. and Lieut. Donovan were bathing in a pool at a little distance from their waggons, and the cattle and sheep were feeding in another direction, guarded by part of the people. Those who guarded the cattle were first attacked and overcome, then the people at the waggons, and last of all the Doctor and his companion. Only one escaped, a man belonging to Klaär Water, who fled to Makråkka, by whom he also was murdered. Thus not one was left to carry back tidings of the catastrophe, which took place near the city of Melita, under the direction of Makkabba, who has absolute power over his people: his orders, however hazardous the service, must be obeyed. An instance in proof of this was stated to us. John Bloom, a desperado, had put himself at the head of a plundering party: when he and his party were in the country of the Wanketzens, their chief ordered one of his people to go and murder John. The man went and murdered another person instead of John Bloom, and then fled, but, being pursued he was overtaken and put to death.

*The following is an account of the journey of John Hendric, a Griqua, to the Wanketzens, as he related it at Lattakoo.*

His object was to shoot, and to barter for cattle. He came first to Lattakoo, from whence he travelled eastward to a people called by the Matchappees, Red Caffres, but whose real name is Tamakka. They appeared to be a mongrel race, between the Matchappees and Bushmen, and they paint themselves red. Their houses are round and made of reeds, like those of the Corannas, but better constructed, and kept cleaner. They are not so tall as the people at Lattakoo; they have cattle, sheep and goats,

and live together in towns, but not so large as those of the Matchappees. They sow corn, pumpkins, &c. The first of their villages lies four days' journey from Lattakoo, and the chief's name is Reebe.

From thence he went to the city of Moosso, a chief of the Morolongs, who is cousin to Makrakka and Lesooma. They are children of three brothers, who could not agree who should be chief; wherefore they separated and became independent. Moosso and Lesooma live in one town, which is much larger than Lattakoo, perhaps containing ten or twelve thousand inhabitants. It lies six days' journey, N. E. from Reebe. Their manners and customs are nearly the same as the Matchappees at Lattakoo.

Leaving Moosso, he travelled north to the Wanketzens, and in three days reached the town of Melita, which is under the government of Makkabba. His father and grandfather were both of the name of Wanketz, in consequence of which their people were called Wanketzens. Melita is smaller then Moosso: the language, manners, and customs, are nearly the same as the other Bootchuana nations, only they have large store-houses for containing provisions, and large earthen vessels for holding their corn. They cultivate more ground, and have greater abundance of corn, beans, peas and water melons, than any of their neighbours. They do not paint themselves so much as Mateebe's people—are cleanly in their houses, in cooking and eating. Their air is more damp than towards the Great River. The grass is more sour, with a flat leaf, resembling what grows near the sea coast. In some parts, the woods are extensive. The thorn, a tree known at the Cape by the name of white-tree, and another called there the waggon-tree, abound in the country of the Wanketzens. The Chief exercises more authority then any other of the Bootchuanas, and his commands are implicitly obeyed.

John Hendric returned in a westerly direction by the town of Makrakka and the river Moloppo, from

whence he reached Klaar Water, where he soon after learned that Makkabba had a design to murder him and his companions, and would accomplish it if he ever returned.

## CHAP. XIX.

*Account of Countries beyond Lattakoo, received from Mateebe and others.*

THE first nation to the N. E. is a people called Makquanas, whose chief's name is Seechaama. Their city is three times the size of Lattakoo: their manners and customs are in every respect the same: they are exceedingly rich in cattle. The Wanketzens are continually at war with them for the sake of plunder.

Beyond the Makquanas, are the Magalatzinas, from whom the former and other tribes obtain articles of clothing, and beads of European manufacture. They ride upon elephants, and use buffaloes to draw carriages—are of a brown complexion, and have long hair.

Next to them, E. S. E. of the Wanketzens, are the Maklootuas, after whom come the Moonshuyanes; then the Mookoobes: then the Makoanees; then the Bakquanes; beyond them the Boramateezas; then the Legoeeyas; then the Bochakapceles; then the Bamootslaatzas; then the Borapootzaans; then the Bakotes; then the Mapantues.

On the south side of the Yellow River are the Moleezanyanas, and beyond them in a N. E. direction toward Delagoa Bay are the Maquapas; and beyond them, in the same direction, the Matzslakoo. A nation of Cannibals is reported by the Matchappees to live beyond them. The same also is reported by Hottentots and Bushmen.

A nation east from the Wanketzens are called the Marootzees, whose chief's name is Seebechoone, and the

are similar in manners to them. They sow corn and tobacco, and abound in cattle. Their city is larger than Lattakoo, and their cattle kraal, (or inclosure for securing cattle in the night time,) is so large that they frequently graze in it. It is said to be cold, perhaps on account of standing in an elevated situation. The grass is peculiarly short and sweet. The country abounds in wood, particularly in one sort called Mangyena, (of which they make large bowls,) which grows tall and thick. They have another tree, called Magguana, and a black wood called Mola, which is very beautiful. From that nation the Matchappees obtain copper rings which they manufacture, and iron for making their assagays. The Marootzees get their copper from the mountains. The ore is said to resemble the earth when dug from the mountain, after which they smelt it, and manufacture it into various articles. The iron is dug out in stones, and undergoes the same operation. Those who work in the mines are said seldom to come out of them, which appears as if they were condemned to that employment. Near the Marootze is a river which runs to the eastward, either into the Great River near its source, or into some other river which loses itself in the Indian Ocean. The river Moloppo rises in the country of the Wanketzens, and runs into the Krooman. The Marootzees are two days' journey from the Wanketzens; and these are five days' journey from Lattakoo.

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*The following is an Account of the Journey of Mooteere, who is generally employed by Mateebe as Ambassador to other Chiefs, related by himself.*

He went with a party on a plundering expedition some time ago. He travelled first to the north by Honey Valley, and afterwards west. They travelled over extensive deserts, destitute of water, but wild water melons were a substitute for food and drink: these they found in abundance strewed over the desert. After a journey of five months, they reached a nation called Mampoor—

who reside on a great water, across which they could observe no land, and on which they observed the sun to set. They saw the people go on the water in bowls, (by which they no doubt meant boats,) and had pieces of timber which they put into the water, and pushed themselves forward. He remarked that they were a peaceable and unsuspecting people—that he murdered a great many of them, and took away their cattle, with which they returned in five moons to Lattakoo. Those whom they did not kill fled, and left them to carry off their cattle without molestation. Since Mootere's return, Salakootoo, the king's uncle, has made several successful expeditions against the same people.

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*The following is an Account of Places known to the Griquas, who were with us at Lattakoo.*

WEST FROM LATTAKOO.

Patanee is distant three days' journey. The chief's name is Leyeisy, and the number of inhabitants about fifteen hundred. They sow corn, pumpkins, beans, &c. Their houses and manners are the same as at Lattakoo. Leyeisy, during the hunting months, viz. from May to September, resides at Kuissee, six days' journey N. W. of Lattakoo. This people were more dependant on the former king of Lattakoo than they are on the present. Their connection at present consists in their not engaging in any wars or expeditions without Mateebe's consent; and it is probable their receiving missionaries must depend on the will of Mateebe. In all other respects they appear perfectly independent.

NORTH OF LATTAKOO.

Chue, which means the Honey Valley, lies between three and four days' journey from Lattakoo. The inhabitants are called Maakaraharee, or Poor Bootchuanas, because they neither have, nor, in their present situation, can have cattle or sheep. Their chief's name is Leevekue; yet they acknowledge themselves dependent on the

neighbouring chiefs and rich persons around. Their sons, for example, acknowledge themselves to be, to a certain degree, in subjection to the son of him whom their father served. They hunt with the dogs belonging to these rich men; the skins also of the animals they kill they bring to these men; the rest is their own. Should they kill an elephant, the teeth must be brought to these superiors. They not only use the assagay in hunting, but also, like the Bushmen, dig deep holes in the ground to take the animals. When called out to assist in plundering expeditions against their neighbours, all they acquire must be given to their superiors, and they depend upon their generosity for any share. They are not permitted to wear cloaks of jackals' skins, or any dress which indicates rank or fortune; they only wear such skins as are not worn by the rich. Though numerous, they live in a scattered manner, only an inconsiderable number live with the chief. As a reward for their labours, they receive from the rich families to whom they are in subjection, assagays and tobacco. They are under the protection of Mateebe and Leyeise in case they are attacked, who discountenance any intercourse between them and the people nearer the colony, who bring articles of trade.

NORTH-EAST FROM LATTAKOO.

The town of Setaabee lies on a river of the same name, which in the rainy season is a branch of the Meloppo, which is a day's journey, to the eastward of Setaabee. Setaabee lies seven days' journey from Lattakoo. Five years ago this was the residence of Makrakka, from whence he was driven by Mallayabang, Mateebe's father. This was occasioned by Makrakka's people stealing cattle from the subjects of Mallayabang. Part of his subjects revolted and joined Mallayabang; and the rest, to the number of about two thousand, went with him to live in the vicinity of the Wankeetzens.

The river Meloppo, which comes from the eastward, has a broad and strong current till it reaches Setaabee,

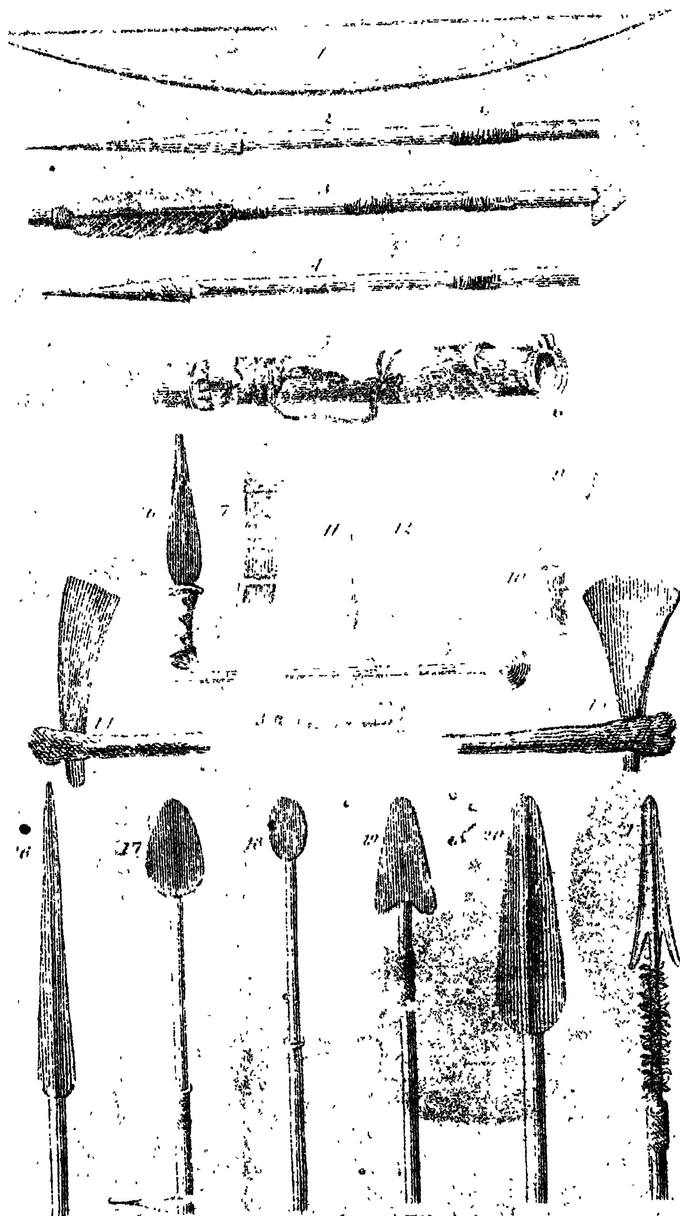
when running among many large and deep holes, and over flat marshy ground, it is so weakened before it joins the Krooman river at Kuissee, that it is completely dry except in the rainy season. All the rivers in the vicinity of the Meloppo, as well as those between the Krooman and Lattakoo, in the rainy season empty themselves into the Krooman, which then runs into the Great River; but in all other seasons not a drop reaches that river.

To the west of Kuissee the country is inhabited by poor Bootchuanas and Bushmen, across Africa to the Namacqua and Damara countries. It is reported that beyond Teupee to the N.W. there is a people called Ghou Damara, who are numerous and have cattle, and also houses resembling those of the Corannas.

Some years ago a party of Bastard Hottentots, with waggons and cattle, were hunting among the Bootchuanas. At a town where they were, the chief made them a present of two oxen to kill, one tame, the other wild. The last ran off, and the greater part of the Hottentots ran in pursuit of it. While thus scattered and entirely off their guard, the Bootchuanas fell upon them and murdered the whole party.

Two brothers of the name of Grika some years ago fled from the colony, in consequence of having committed forgery; the one was trodden to death by an elephant he had wounded, the other accompanied Dr. Cowan, and was murdered along with him.

A party of Bootchuanas, when hunting wild horses, came to a pool frequented by these animals in the night time for drink. They lay down near it to wait their arrival. About midnight they heard the approach of animals which they concluded were wild horses, on which all, except one who was asleep, hastened to attack them. By the light of the moon they discovered that instead of wild horses it was a herd of young elephants, which are most dangerous to approach. On this discovery every one fled from them as fast as possible. When



*Bootchuanas Weapons*

they returned to the pool in the morning, they found their companion, whom they had left asleep, trodden to death by the elephants, and his body as flat as a board. Upon another occasion, when a party were hunting elephants, and had wounded several, one turned upon them, caught hold of a man with his trunk, and threw him on the ground between his fore legs, that he might tread him to death; but the man happily got from under him and ran off; but from the bruise he received from the animal's trunk, and the fright, his life was for some time despaired of. The Bootchuanas observe such indications of wisdom in the elephants, that they do not consider them as beasts, but as a species of very superior animals.

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## BOOTCHUANA WORDS.

| | | | |
|---|---|---|---|
| Macookoo | *eye* | Kamma | *cloak* |
| Moorluch | *hair* | Lekallo | *ring* |
| Inco | *nose* | Mabelle | *corn* |
| Moolon | *mouth* | Hyttle | *hear you* |
| Menno | *teeth* | Harracho, also Haare | *father* |
| Chebbey | *ear* | Macho | *mother* |
| Luleme | *tongue* | Kanseriage | *sister* |
| Monanwa | *finger* | Qhanage | *child* |
| Lunalla | *nail* | Mu..aaoo | *brother* |
| Seakka | *hand* | [illegible]naate | *delicious* |
| Lechocho | *arm* | [illegible]chucoo | *tobacco* |
| Shilelu | [illegible] | [illegible]baata | *snuff box* |
| Leehulee | [illegible] | Tehona | *our* |
| Leshamma | [illegible] | [illegible]eeoo | *that* |
| Loonowho | *foot* | Ohella | [illegible] |
| Moomo | [illegible] | Hu[illegible] | [illegible] |
| Lemolle | [illegible] | Lin[illegible]cheoo | *my name* |
| Lechabchoo, also Satzee | [illegible] | Mash | [illegible] |
| Moo | [illegible] | Sebo | *a calabash* |
| Shekoonoo | *elbow* | | |

| | |
|---|---|
| Mahove | *pottage* |
| Mootzoo | *water* |
| Leina kohoma | *what is you name* |
| Ae | *yes* |
| Wenna patta-leets | *you report of me* |
| Motseho O ise | *the saluta-tion to the king* |
| Lere quame | *give me* |
| Nya | *no* |
| Poola | *rain* |
| Maroo[illegible] | *clouds* |
| Peehoo ha-poola | *rainy wind* |
| Peoua mocouy | *east wind.* |
| Peona amora. | *south east wind.* |

Which is sometimes called *Bush men's wind*, because they live in the direction.

| | |
|---|---|
| Bossikoo | *dark* |
| Kuylu | *moon* |
| Linnree | *stars* |

| | |
|---|---|
| Kamma kookoo | *before sun rise* |
| Satzee oprima | *sunset* |
| Mootzeekoore | *day* |
| Moohella | *one* |
| Hoobeede | *two* |
| Hoorugh | *three* |
| Hoone | *four* |
| Hoochanoo | *five* |
| Marrootar | *six* |
| Quashoopa | *seven* |
| Quareha | *eight* |
| Quahera | *nine* |
| Shoome | *ten* |
| Hootcha | *eleven* |
| Hoobedee | *twelve* |
| Hoovaroo | *thirteen* |
| Hoonai | *fourteen* |
| Hootannoo | *fifteen* |
| Hooirataroo | *sixteen* |
| Quashoopoo | *seventeen* |
| Mebelee | *eighteen* |
| Moongahaul | *nineteen* |
| Shoome shoome | *twenty.* |

## CHAP. XX.

*Departure from Lattakoo.*

The children in general are cheerful and playful, but their diversions do not appear to be numerous. The only ones I observed were—beating each other with wands, and defending themselves with their little skin cloaks, using them as shields—beating sand with sticks towards each other—shooting with bows and arrows—two parties throwing small pieces of turf at each other—and throwing pieces of wood in imitation of assagays or darts.

7th. We began early in the morning to prepare for

leaving Lattakoo. Mateebe made a present of an ox to Mr. Read, and another to myself, which he said was the custom of his father Mallayabang, when visited by strangers. We stated that we had heard that he and his people intended to remove to the Krooman river, three days journey nearer to Klaar Water, and we should like to know whether it was his design so to do. He said they would only remove, for the present, to Lattakoo river, which is over the hill about two miles south of the present scite of the city, and there they would remain until the missionaries came, and would consult with them about their greater removal. He then asked for a neckcloth; we presented him with two—one he put round his neck, and the other over his head as a night cap, which completely distinguished him from all his subjects—but they were soon nearly red with the paint with which his body was covered.

As Mr. Anderson had invited the poor woman and her two starving children to Klaar Water, because no creature at Lattakoo would assist her, we asked Mateebe's permission. "O yes," said he, "you may take them."

I wished to find my young friend Sehoiya, and on calling out her name, it was repeated by the children as loud as they could bawl, which soon brought her, when I presented her with about a yard of gilt chain, with which she ran off to shew it to her parents.

As they had neither fowls, nor ducks, nor geese, the introduction of these would greatly assist them—as also of potatoes, onions, cabbages, beans. Oak trees, which grow well in the colony, might also be planted, and afford a pleasing shelter from the sun's rays in summer.

Our waggons moved to the outside of the square as our oxen were yoked to them, amidst the shouts of hundreds of spectators. In conversation, Mateebe observed, that some of his people died by the hand of God, and others by witchcraft.

About a month ago, Makkabba sent another chief,

who is residing with him at present, on an expedition against a neighbouring chief, in which he killed that chief, and carried away all the cattle, which must have reduced that people to a most miserable condition, for the dependence of all in this part of Africa is chiefly on their cattle. It is very probable that Makkabba's success on this occasion arose from his having Dr. Cowan's guns, powder, and shot.

The desire of knowing the interior of Africa is very strong in Europe, and probably can only be gratified by missionaries gradually penetrating into the country. Missionary stations are surrounded by moral atmospheres, or have a moral and civilizing influence to a considerable distance around, beyond which it is extremely hazardous for white men to go. But when a missionary settlement has existed some time at Lattakoo, another may easily be introduced among the Wanketzens and others, who on their visits to Lattakoo will become acquainted with the missionaries—will witness the advantage derived from their residence among that people—will hear various things which the missionaries teach, and on their return to their own lands will report what their eyes have seen, and their ears heard. This intelligence will probably produce a desire that missionaries may visit them also, and thus invitations will be sent to Lattakoo, requesting that white men may be sent to instruct them also.

The waggons being nearly all ready, I mounted my seat. Mateebe came and leaned with his head on the side of the waggon where I sat for several minutes, till a person pointed out his danger from the wheel, should the oxen move.

Mateebe, who seemed at first to have a forbidding aspect, every hour grew in our estimation, and I felt much at parting from him. Not one article had been stolen or taken forcibly from any of us, except two buttons, for which the culprit was driven out of the public square.

To teach these Matchappees to sit on chairs instead of the ground, or to sleep on beds instead of skins, or to eat with knives and forks at a table instead of their fingers, would be no easy task; but they consider such drilling as this to be the chief object of missionaries coming among them, not being able to conceive the wonderful importance of receiving the knowledge of revealed truth, as connected either with their present or everlasting interests.

## CHAP. XXI.

### JOURNEY BEYOND THE GREAT RIVER.

*From Lattakoo to Malapeetzee.*

JULY 7th, 1813.

EXACTLY at noon our waggons began to move from Lattakoo, surrounded by a gazing multitude. Our journey was now to be directed eastward, to a part of Africa hitherto unexplored by any European traveller; but having heard that a considerable number of people inhabited these parts, who would be accessible by missionaries, we deemed it desirable to pay them a visit, in hope of being able hereafter to send missionaries among them.

While moving from Lattakoo, I could not but continue looking back towards it, so long as it remained visible, as an interesting place—a city which may yet become a Jerusalem to Africa. Paul had talents, before his conversion, suited to the work he had to perform after it. In point of natural abilities, they appeared to me superior to any of the African nations we had seen. They are a sprightly and ingenious people.

At two, P. M. we halted at a brook called Kookoo, (or Sunrise,) perhaps because it lies east from Lattakoo

where we filled our water vessels. At three, P. M. we halted for a while at a small shepherd's place called Mallamatchoo, which lies near another brook of water. Around both places many cattle were feeding among high grass. At four, P. M. we passed another shepherd's place called Kakania. At six in the evening we halted at the side of a wood, where there was no water. The water was two miles further, but we purposely halted here, lest our fires should frighten away the buffaloes, which we hoped to shoot in the morning on their way to that water.

We travelled all day over ground which had a gentle ascent, with a hilly country to the north and south: the first part of our journey lay to the E. and the last to the N. E. The country before us had the appearance of a corn field, bounded by the horizon. Thermometer at noon, 68.

8th. In the morning the ground was covered with hoar frost. Just before sun-rise we killed a buffalo and her calf, which gave great pleasure to the eleven Matchappees who accompanied us as guides. They petitioned very earnestly for the *breast* of the calf, which is the part allotted to the Bootchuana chiefs of every beast that is killed. They seemed truly anxious to taste this forbidden part; for they bear the image of father Adam

The morning light discovered to us many a veteran tree that had withstood the storms of past ages, but was now crumbling to pieces by the hand of time. At nine, A. M. we went forward; our dogs soon discovered water among reeds, to which some of our people ran, and drank along with the dogs, who would not part with their right. After proceeding a little further we halted in front of a wood, near water. Thermometer at sun-rise (seven) 34: at noon, 60.

This was a very busy forenoon to our Matchappees, for we abounded in buffalo flesh, and they employed their time diligently in roasting and devouring it. They

seemed as if they feared that such an opportunity for feasting would never occur again. When sitting by the fire, they were cooking with one hand and feeding themselves with the other: if they left the fire for a little time, they were sure to carry a large bone in their hand, picking it as they walked, and when it was done they returned for more. We named this Alers Fountain.

Our sheep having strayed, we could not depart till three, P. M. when our journey continued among tall grass and bushes until six, P. M. when we halted at a fountain of water. Some of our people had killed a buffalo, which lay at a little distance; but having heard lions and wolves at hand, it was judged prudent to defer cutting it up till the morning, judging it better that the carcase should be exposed to the ravenous lions, than our own people.

9th. Having been continually ascending ever since we left Lattakoo, we were now on high ground, which the thermometer seemed to indicate at sun-rise, for then it stood at 24, and the ice was half an inch thick. As the cattle had strayed among the bushes, we could not depart till ten. We took into our waggons, as we passed, the buffalo that was killed the night before, which neither lions nor wolves had discovered. It was all cut to pieces before we reached it, chiefly by the Matchappees. At eleven, we passed a pool of pure water, which we named Newton Fountain, in memory of the late valuable rector of St. Mary Woolnoth. By the number of buffalo-paths leading to that fountain, it must be frequented by very many. We observed smoke ascending at a distance to the north, from the burning of withered grass. The whistling of our Matchappees so much resembled the singing of birds, that I was often at a loss to distinguish between them. Thermometer at noon, 60.

At noon we saw numerous flocks of springbucks, and some of our people fell in with some wandering Bushmen, who appeared to menace them. Distant hills to

the eastward came in view, and a plain, which, in most directions, had no visible termination. This we named Bogue Plain. At five, P. M. we arrived at a Bootchuana Bushman village, which had the appearance of extreme wretchedness. It is called Marabay, which is the name of a plentiful fountain and stream of excellent water, at a few hundred yards distance. At this fountain we took up our residence for the night. The people were greatly alarmed at our approach, not knowing what to make of us, having very probably never seen waggons or white people before. The village was composed of ten huts, shaped like an inverted tea-cup.

Here I took down the names of the Matchappees who accompanied us as guides to Malapeetzee.

| | |
|---|---|
| 1. *Maroomachia,* | or, Village Assagay, who is cousin to Mateebe, and is the person we engaged for our guide, the others accompanying him as guards on his return. |
| 2. *Machanoo,* | The roof of the mouth, so named because his father, when cattle were slain, was partial to that part of the animal. |
| 3. *Tow,* | A lion. |
| 4. *Leraa,* | A commando, or party for stealing. |
| 5. *Tchehovre,* | Mad. |
| 6. *Inquagee,* | A thorn. |
| 7. *Cazosooe,* | Entrails. |
| 8. *Meoonstwee,* | Black. |
| 9. *Ompooree,* | A female, so named because born on the day when Mateebe returned from a ten months' expedition against that and other people. |
| 10. *Serebaal,* | A child forsaken. (Omporee's daughter.) |
| 11. *Senehai,* | No home. (ditto son.) |

Both which names are very descriptive of their present circumstances, being forsaken by their father, and from compassion we were bringing them to Klaar Water, there to assist them to obtain a living.

10th. There was ice in the morning on the water.

At eleven we left Marabay Fountain, and travelled along its banks, over flat rocks resembling pavement, till it joined a river coming from the S.W. by which junction a considerable stream was produced, which we named Arrowsmith River, in reference to that gentleman's laudable attention to the improvement of maps. Thermometer at noon 68. Travelled till two, P.M. in a S.E. direction, when we entered a long narrow valley, in which our course was to the S. At five, P.M. crossed a deep rocky channel of a river, which was then dry, but in which, from its appearance, much water must flow in the rainy season. We killed a beautiful quacha at a little distance from the river, which, though a species of horse, gave much satisfaction to our Matchappees; the flesh being sweet it pleases their palates. We had been pushing forward all day, if possible to reach Malapeetzee at night, that we might spend the Sabbath there; but finding this would be impossible, we halted among some bushes, not far from a little water.

11th. Being informed that we might reach Malapeetzee in two hours, we went forward about eight, A.M. We crossed the plain in a S.E. direction, towards the mouth of a pass, through hills which divide the Bootchuana and the Coranna countries. About a mile from what we named Wilberforce Pass, we found near a hundred Lattakoo people, who had left it after us, having come by a nearer way across the hills. Their object was to gather ounshes' roots for food. They had slept among the bushes all night, though it was a very cold one. They seemed pleased to see us again, and soon began their old trade of begging snuff and tobacco from us. Exactly at the mouth of Wilberforce Pass, we came to a small village of Red Caffres, who on our approach fled to the top of a hill behind the kraal; but on perceiving we were accompanied by some Matchappees, the men ventured down, and afterwards, on their calling to them, the women descended also. Their appearance in-

dicated wretchedness in the extreme, and they seemed to behold us with astonishment, being a most novel sight to them. Their dwellings were so low as to be hardly visible among the bushes till quite close to them. They were the shape of half a hen's egg, with the open part exposed to the weather, which must be extremely inconvenient in the rainy season, unless they are able to turn the inclosed side to the storm, which might easily be done. For a christian man to spend his days in delivering such beings from their wretchedness in this remote part of Africa, would be one of the noblest acts of benevolence which could be recorded in the historic page. God is able to produce such men, and to bless their efforts. They were so covered with dirt, mixed with spots of very red paint, that it appeared probable none of them had had any part of their bodies washed since they were born.

After travelling in a N.E. direction for three miles, on Wilberforce Pass, we entered a romantic square, formed by hills, charmingly covered with tufts of trees here and there, at the east side of which lay the town of Malapeetzee, to visit which we came in this direction from Lattakoo.

## CHAP. XXII.

*Malapeetzee—Interview with the Natives—Their Account of Dr. Cowan's Murder.*

MALAPEETZEE is the name of a place, near the river Makkarab; but the Corauna people are known by the name of Tybuss Kraal, and also Makholoyank Kraal. The inhabitants seemed to gaze at our approach with a mixture of fear and astonishment. They stood in groups, viewing us from a distance, for some time after our arrival. At length we obtained a meeting with the people,

to inform them of the object of our visit, that we might put their minds at rest on that head. It was some time before we could learn who was their chief. First they said they had no chief; then, that it was a person of the name of Tybuss, who was not now with them; then, that Oukey who was present was chief in his absence. We addressed ourselves to him as to the object of our visit.

The chief told us that he had been for some time at Read's Fountain, when missionaries were there, and had heard that the knowledge of God was to be sent to all men, and he thought our coming shewed the truth of that. As for himself he had no objection to a missionary coming among them, but he could only speak for himself, for though they called him their chief, they would not take his advice—"For instance," said he, "the son of Tybuss, with some others, would go on an expedition with the Wanketzens; I advised them against it, yet they went, and were murdered. They are," continued he, "a divided people; you see they will not tell what they think." We said we did not press for an answer at present; they might consult together, and give us an answer on the morrow. Thermometer at noon, 72.

While sitting before us, we observed a silver bugle-horn in the front of one of their principal men's hair. We concluded this must have belonged to the regimental dress of Dr. Cowan, or Lieutenant Denovan. Mr. R. employed one of our people to purchase it with tobacco, which he effected. The man said he obtained it from the people beyond them to the north.

We had meetings for worship among ourselves, and in the evening met with the inhabitants for their instruction, when Mr. Anderson spoke to them by means of an interpreter.

12th. Thermometer at sun-rise, 32. There are fifty-six huts; about three hundred inhabitants; two thousand cows at this, and as many at two other stations. They live almost entirely on their cattle, especially on the milk, so that they have little else to do but to milk

their cows. They were formerly under the government of two brothers, Linx and Abby, who not agreeing, separated; some of the people following the one, and some the other. Those who at present reside at Malapeetzee cleaved to Linx, who is dead, but Abby continues at the head of a numerous Kraal to the N.E.

In general they are neither so tall, nor so black as the Matchappees; they do not seem to paint or powder so much as they, nor are they so industrious. They get both their assagays and skin cloaks from them. The persons and dress of the females seem much the same as those of the Matchappee women. They appear from their countenances to be clever, but from their affluence in cattle, and having few wants, they are very indolent. Onkey told us they intended to separate soon, but that he and his friends were determined to remain at Malapeetzee.

We had a meeting with the people about nine A. M. when most of the inhabitants attended. Mr. R. addressed them, through an interpreter, giving them a summary of bible doctrine, to which they listened with seeming attention, and appeared to be pleased with our singing. We afterwards had a meeting with them respecting their willingness to receive a missionary—they were cautious in declaring their minds; however, some said, they would be very glad if we would send some one to teach them. A Coranna female of our company said the women were much displeased with the men for not speaking their minds freely, for, said they, it is the very thing we have long desired. There is no doubt but missionaries would meet with a kind reception *.

* Since my return to England, I have received a letter from Mr. Anderson, in which he says, they are longing for the arrival of the expected missionaries. This post, in relation to the other Kraals of Corannas near them and the nations beyond them, is extremely important.

An uncle of Mateebe, who lives here, stated as an objection to a missionary coming to them, his inability to speak their language, consequently he could be, he said, of no use to them. We said they would be young men, and consequently would soon learn their language; and before that, he would be able to tell them many things by means of an interpreter. This answer gave satisfaction.

Having enquired respecting Dr. Cowan and his company, they stated, that they had been on an expedition against the Kraal of Makrakka, and had seen there many knives and an epaulette—that they were informed by a woman they had taken, that his sheep were first captured, then the waggons were attacked, taken, and burned—the guns were with Makkabba—they had heard of the murder long ago—that Makkabba had some time ago an assembly of people from various quarters, on which occasion he boasted that his father, though a great warrior, had never conquered people with guns—that Makrakka had brought Dr. Cowan to the Wanketzens, where he was murdered, and thus he is suspected to have had a hand in the murder.

Our guides who came with us from Lattakoo said they had been on the same expedition, and had seen Dr. Cowan's clothes, many knives and forks, spoons, and guns. A man of the name of Tow had brought with him to Lattakoo a night gown, which had belonged to a boor who accompanied them, and it was still there. They heard that the waggons had been burned and the horses shot—that the women wore their buttons—and that the sheep and oxen were still alive in different places.

At three P.M. we took leave of our eight Matchappee friends, who had accompanied us as guides from Lattakoo, sending by them our respects to Mateebe. We rewarded them for their trouble, by giving each a little tobacco, with which they were well satisfied. In

lieu of these attendants, we obtained seven Coranna guides; for this part of Africa was entirely unknown to any of our company. We had heard of the river Malalareen, on the banks of which many Bushmen were reported to live; and we were persuaded, that could we fall in with this river, it would conduct us to the Great River; we therefore requested our Coranna guides to lead us to that river, after which they might return to Malapeetze. One of the chief men made us a present of a goat: on counting our sheep, we found one with its lamb was missing. We did not suppose they had been stolen, but had strayed.

## CHAP. XXIII.

*Departure from Malapeetzee—Come in sight of the River Malalareen—Makoons Kraal—Travel along the Malalareen—Arrive at a Griqua Village.*

After taking leave of the inhabitants, who all came out to witness our departure, we left Malapeetzee. We travelled southward, in an open country, with low hills to the east and west, but in general over the most rough, rocky ground we had met with during the whole of our journey. It was surprizing that our waggons were not broken to pieces. We travelled in search of water till nine P. M. without finding any; when we descended over rocks to a small valley enclosed by hills, in which there was a deep, rocky bed of a river, but no water. Here we halted during the night.

13th. At sunrise we left our retreat, ascending a hill immediately behind it. On reaching the summit, one of the most charming countries we had seen in Africa came all at once into view. The hills were beautifully ornamented with trees to their very tops, and the valleys

resembled the finest parks in England; but what essentially contributed to add lustre to the scene, in the estimation of thirsty travellers, was the windings of the Malareen river in the front of the hills. There was likewise the appearance of distant forests. The long withered grass among tufts of trees rendered the descent from the hill extremely pleasant. We looked at each other as if we had got into a new world; it was so different from the country we had left on the other side of the hill. At nine A. M. we approached a Bushman Kraal, consisting of a few huts. The Bushmen supposing we were enemies approaching to attack them, hastily turned out, and drew up in battle array. The chief brandished his bow, and jumped into the air, endeavouring to intimidate us. Our men, who were in front, made signs that we came as friends, and on a nearer approach they so far convinced them of it that they laid aside their bows and poisoned arrows; but their women concealed themselves in their huts.

After conversing a little with the chief, whose name is Makoon, I stepped aside to his hut, and stooping down, looked into it, but the terror depicted in the countenances of his two wives when they saw me, I shall not soon forget; had it been a lion or a tiger they could not have expressed greater alarm. With a view to conciliate, I took out my watch, opened it, and held it before them; on observing its motion, they evidently concluded it must be a living animal, and my offering to hold it near their ears, to hear its sound, seemed to convince them it was some dangerous creature, by which I intended to injure them, for they almost overturned the hut in order to escape from the watch. On observing that their terror was not affected, but real, I left them, and carried the watch open to Makoon, which he and his men viewed from a little distance with fear and surprise. On offering to hold it near his ear, he shrunk back, but to display his courage before his people, he summoned up all his

resolution, and ventured to listen to the beating of the watch. On observing that the chief was uninjured, the others ventured to allow the watch to be held near their ears also. For some time every eye was directed to this wonderful phenomenon. We then made them a present of tobacco, which being an irresistible temptation to the ladies in the huts, induced them to abandon their concealment, and to venture near us to solicit a little also: they then allowed the watch to be held near their ears, on which they all sat down to smoke. Makoon's two wives were only about four feet in height, and not the least deformed, and each had a very small infant tied to her back.

Having never seen white people before, it was not surprizing to find them alarmed at the sight. They had never heard of Klaar Water, or of missionaries. We explained to Makoon our reason for visiting his country—convinced him we could inform him of many things that would do good to him and his people, especially concerning the Being who made him, and his people; the sun, moon, mountains, trees, &c. and that if he consented, we should send, from a distant land, two persons who would teach his people these things. His reply was short, but comprehensive, viz. "I shall be very glad if any person will come to my country, to tell me and my people what we do not know." He added, "I have many people over there," pointing to the eastward. "We are peaceable Bushmen; so was my father, and his father, they never stole any thing from their neighbours;" and, apparently, to encourage us to send teachers, he said, "We have plenty of game and of water." Some of their faces were frightfully smeared with red paint, perhaps hastily put on to terrify us, had we proved enemies.

Here we halted, near the river, about half past nine A.M. This river is called Malalareen by the Bootchuanas, Ihou by the Corannas, and by others, the Heart. It

was a singular providence that we were led to the very spot where the chief of all the Bushmen on that river happened to be; for had we crossed the hill only half a mile higher up, we could not have discovered the Kraal, and consequently should not have effected the object of our visit to that hitherto unknown region. The thing was of the Lord, and augurs well in favour of these poor Bushmen. Makoon is evidently a clever man, but he appeared to us to be possessed of nothing but the skin cloak that covered him, and his bow and arrows. Those missionaries who may cheerfully spend their days for the benefit of such a race of men, so remote from the habitations of civilized life, well deserve the thanks and support of all the churches of Christ.

At half past two P.M. we took leave of Makoon and his people, and crossed the Malalareen at, what our Hottentots wished should be called, Missionary Ford. We proceeded chiefly S. and sometimes S. W. A little before sun-set some of our people fired at some camel-leopards, which they judged were about eighteen feet high. I saw them scampering away. They appeared huge animals, but at the distance I was from them, I could not judge accurately of their height, they are however certainly the tallest animals with which we are acquainted. At eight P. M. we halted on the banks of the Malalareen, under the shade of some trees, where we found various horns of wild animals strewed about, and plenty of fire-wood. A Bushman family from a little distance paid us a visit.

14th. Thermometer at sun-rise, 27. Left Vanderkemp Plain at noon, when the thermometer stood at 76. The Malalareen runs here in the form of a bow; of course we travelled as along the string to the E. The plain was well stocked with game. We shot a knoo, about the size of an ordinary cow; part of which we gave to our seven Corannas, who accompanied us as guides from Malapeetzee, after which they left us. Their names were

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|---|---|
| *Kaeen-de-haree*, or | Lively Sunshine. |
| *Koorhee*, | A white stone. |
| *Mooquee*, | To see a thing right. |
| *Cheebeea*, | |
| *Keissecha*, | Foremost. |
| *Teoon havel*, | An unsuccessful hunt. |
| *Mookha*, | Sharp sight. |

The country on the opposite, or east side of the Malalareen, is beautifully covered with trees, the prospect being bounded by low and distant hills. At seven, P. M. we fell in with the river again, and halted for the night. A wolf soon got the scent of our sheep, and drew near, but finding we were too strong for him, he only roared at us a while, and walked off. The night being cold and firewood scarce, we retired to sleep as soon as possible.

15th. Thermometer at sun-rise 42, with strong and cold wind. Our tea and coffee being expended, we tried, as a substitute, Caffre corn, which did very well. Having been destitute of flour for bread for the last two weeks, we found Bootchuana beans a good substitute: for butter we used the fat of our sheeps' tails, which when properly prepared, tastes much like fresh butter. Walking along the bank of the river, I nearly fell into a concealed Bushman's pit, which would have been the same as falling upon the point of a spear, a sharp stake being fixed at the bottom. Thermometer at noon 72, at which time we departed S. W. At one, P. M. we crossed the Malalareen, and in half an hour had to recross it: in doing so, one of our waggons stuck fast in the middle of the stream, in consequence of the fore wheel sinking into a hole; however, after great exertion by the Hottentots and the oxen, it was happily dragged out. About sun-set our people killed a quacha. The difference between these animals on the north and south sides of the Great River is considerable. Both are striped over the whole body, but those on the north side have black and white stripes, while those on the south are black and brown: of the cause of so great a difference I can-

not hazard a conjecture. After several hours travelling there was no appearance of our friendly river, and we began to fear we should not soon find it; however, at ten, P. M. we reached it.

Thermometer at sun-rise 38—at noon 60, when we departed, and passed the end of Hammes' Hills, on the west side of the river. We soon got into a place of deep mud, concealed by tall withered grass, in which the oxen beginning to sink almost to their knees, like vessels in a storm trying to make the nearest port, each waggon made haste to the nearest point of firm ground. During this bustle we shot a wild peacock, which measured six feet from the tip of one wing to that of the other. At two, P.M. we crossed to the east side of the river, on which we entered a beautiful level plain, which we named Kingsland Plain, where an affecting incident occurred. A poor knoo had its hind leg broken by a shot a little above the foot, when it ran towards our waggons about a mile on its stump. It halted about a hundred yards from our waggons to drive away the dogs who were teazing it. One of them was nearly caught by its horns, which are almost of the shape of hooks, and with these he is able to do great execution. He made a noble defence, but a shot entering his forehead, he gave up the contest, laid himself on the ground, and almost instantly expired. Two springbucks also were killed in the same plain.

Two Bushmen, with much timidity approached us while cutting up the knoo, to whom we made a present of the back bone, covered with flesh, for which they seemed grateful; but while cutting it they held their bows and poisoned arrows in their hands, as if jealous of their safety among such strange visitors as never were seen in their part of the world before.

About seven, P. M. we again fell in with the Malalareen, which my waggon attempting to cross, stuck fast in the mud, when one of the oxen falling on his

side was so entangled he could not be raised. Fires being lighted up around, to enable us to see what obstacles opposed, discovered the opposite bank to be so steep that the oxen could not drag up the waggon. About sixteen oxen being yoked to the hinder part of the waggon, we were drawn backwards to the land, after having been an hour in the river. I was glad for the sake of our people who had stood long in the water, that there was abundance of wood to make good fires to warm and dry them. Had travelled S. W.

## CHAP. XXIV.

*Arrival at the Great River—Deliverance from Lions.*

JULY 17th.

AT seven, A.M. we crossed the river very easily, a few hundred yards higher up. At ten, A. M. after descending a considerable time, we again fell in with the river, where we met four Bushmen, who informed us we were not far from the mouth of the river. At eleven we observed oxen feeding at a distance, which we afterwards found were sent from our friends at Klaar Water, to relieve our weary animals. Soon after we came in sight of three waggons belonging to these friends, who had come there to hunt sea cows. At noon we arrived at the Yellow River, into which the Malalareen empties itself. The yellow river is considerably larger than the Thames above the tide, and is also much increased by the junction of the other. At this confluence is one of the most charming spots on earth, the river and its elevated banks being covered with trees. This part of the Great River was never before visited by white men. Thermometer at noon 69. Travelled to-day S. W.

18th. Thermometer at sun-rise 50: at noon 68. A Bushman with his two wives visited us. They witness-

ed our worship, but seemed to take very little notice of it. After our worship, I went to a retired eminence on the banks of the river. The views to the N. E., E., and S. E. were very extensive. The reflection that no European eye had ever surveyed these plains, and mountains, and rivers, and that I was ten thousand miles from home, made a solemn impression on my mind, which was deepened by the stillness which at that time prevailed. I snatched a scrap of paper from my pocket, on which I wrote the following lines:

I'm far from what I call my home,
In regions where no white men come;
Where wilds and wilder men are found,
Who never heard the gospel sound.
Indeed they know not that there's one
Ruling on high, and GOD alone.—
In days and nights for five months past,
I've travell'd much; am here at last,
On banks of stream well named Great,
To drink its water is a treat.—
But here to have the living word,
Enriching treasure! Spirit's sword,
A favour this that can't be told,
In worth surpassing finest gold.
May Bushmen and the Bootchuanas,
The Namacquaas and the Corannas,
All soon possess this God-like feast,
And praise the Lord from west to east.

19th. All were in motion before sun-rise, to prepare for departing. Adam Kok, who was the only one in our company who knew the way by which we were to travel, not having fresh oxen, went on before us, and we were to follow the track of his waggon. At eleven A.M. we left the confluence of the Yellow and Malalareen rivers, and soon came to rocks which were very troublesome to get over, endangering the waggons. At two, P.M. we lost Kok's track, and got among worse rocks in a narrow valley between mountains. About

sun-set I observed one of our men standing for several minutes motionless: when our waggons came near he turned about, and walked to us rather agitated. On inquiry we found he had come suddenly on two lions, and they stood looking at each other, until the great noise of our waggons among the stones inclined them to walk off. Had he not possessed sufficient fortitude to continue looking directly at them, he certainly would have been torn to pieces; but so long as you can steadily look a lion in the face, he will not attack you. He declared that he trembled before ever he saw the lions. At one time my oxen made a dead halt, and would not go forward, in consequence of fatigue; however, by much exertion, we got them to push forward a little further through the bushes, which soon became almost impenetrable, and it being dark, we could discover no way of getting out of this thicket; of course we were under the necessity of halting where we were, at seven, P.M. We lighted a great fire, and also fired two musket shots as signals to Adam Kok, but they were not answered. A great fire appeared on a hill to the south, but this was made by Bushmen. We knew of no water, for the Great River took a turn many miles to the south, which obliged us to leave it.

20th. The morning light discovered that we had been in the middle of a forest of trees and bushes, with mountains in every direction; and by the power of smell or instinct our cattle had found out water in a corner among the hills. Thermometer at sun-rise 34. Four Bushmen and a woman came to us early, who informed us where we should next obtain water. At nine, A. M. we went forward, and by turning round the end of a hill, at eleven, A.M. we regained the right way. We passed many wild cotton trees, which might be cultivated to any extent in this part of Africa, and rendered a valuable article of trade; the great distance from the sea would be the only obstruction. Millions of acres of land

would be free to any man who would be at the trouble to call them his own. Some of our advanced people saw eleven camel-leopards, but they fled towards the river before the waggons came up. At noon we halted at excellent water, which we named Steinkopff Fountain, where there was also abundance of firewood. At two P.M. we proceeded on our way through a forest, bounded by hills close on our right. We saw a variety of game, but though we had great occasion for a supply of flesh, we killed none. After sunset we passed a Bushman's kraal at a little distance, where they had a good fire, but none of them came near us. Here we met a messenger on horseback in search of Adam Kok. He had come from one of the outposts connected with Klaar Water, and was much disappointed at not finding him with us. He was armed with a gun, and pursued his journey in expectation of reaching him soon. We lighted a lanthorn to enable us to find our way a little further. At eight o'clock, coming to plenty of firewood, we halted, and soon lighted some large fires, which pleased all, for the night was piercingly cold. We set fire to some decayed trees, which afforded both light and heat. Travelled S. W.

21st. Departed at eight, A. M. to hasten forward to water. The bushes were uncommonly troublesome, especially that called, *Stop-a-while*, tearing the oxen, waggons, and our clothes. I was so completely laid hold of by one bush, that with much difficulty I got extricated, for no sooner had I got disengaged from one hook, than I found two others had got hold of some other part of my clothes; or when breaking the twig by which I was detained, another caught the arm that broke it. At eleven, A. M. we turned round the point of a hill, when our way lay S. W. by W. and at noon we reached a village connected with Klaar Water: when I asked the name of it, I was told it was *Campbell.* The people received us very kindly: brought plenty both of thick and thin milk, of which we had tasted none since we left

Lattakoo. Our congregation at every time of worship was numerous. The night was cold, accompanied by a piercing wind.

## CHAP. XXV.

*Visit to the Great Fountain—Account of Balley—Bootchuana Dance—Coranna Kraal—Junctions of the Alexander and Cradock Rivers with the Yellow, or Great River—Arrival at Griqua Town.*

July 22d.

The road was between hills to the north, through a narrow valley full of trees, with a charming crystal stream meandering along it, till we came to the Great Fountain, which is about two miles from the place we left. Here is a small village, containing about thirty people, surrounded with little fountains, hills, and trees, completely sequestered from the world. Though at present in its natural state, it appeared to me a second paradise. The people have only lately come to this spot, and are beginning to cultivate the surrounding ground.

Adam Balley, a Griqua, and a member of the church at Klaar Water, reads the scriptures to the people, and tries sometimes to say a little to them from what he reads, and remarked that he hoped after a while to be able to say a little more. He gave us the following account of himself.

"The first thing that led me to think of religion was observing two Hottentots, who belonged to Zak river mission, giving thanks when eating. I went afterwards to that settlement, where I heard many things, but felt no interest in them. But one day, when alone in the fields, I looked very seriously at a mountain, as the work of that God of whom I had heard. Then I looked to my two hands, and for the first time noticed that there were

the same number of fingers on each. I asked, why are there not five on this hand, and three on that; it must be God that made them so. Then I examined my feet, and wondered to find them both flat, not one flat and the other round. God must have done this, said I. In this way I considered my whole body, which made a deep impression on my mind, and disposed me to hear with more interest, till I was brought to trust that Jesus died for my sins."

He said he would accompany us part of our journey, that he might hear a little more. The people of this little village seem to live as one family; for a large pot, full of quacha flesh, was on the fire in the open air, which contained as much flesh as would dine all the inhabitants.

Saltpetre abounds greatly at this place; in some parts the ground is covered as with snow, half an inch thick, yet the water of the springs is not brackish, as in every other place I have yet seen, where there is much saltpetre on the ground. The day was pleasant, and though winter and on high ground, several fine flowers displayed their beauty. We returned to our waggons to dinner.

Five languages are spoken in the village, viz. Dutch, Coranna, Bootchuana, Hottentot, and Bushmen. The Bushmen live by themselves on the east side, and next to them the Bootchuanas, who are here only as temporary servants. In the evening I visited their huts. The Bushmen seemed particularly pleased by my calling on them, and noticing their children. The Bootchuanas were dancing, in a savage kind of way, around a fire; the women beating time with their hands, and singing, exactly as at Lattakoo. Their attitudes were disgusting and terrific. While they were thus engaged, I was thinking how their present conduct will appear to themselves, if ever they are brought to the knowledge of God, and of his Son Jesus Christ, whom, truly to know is life eternal. They will certainly say, "I was as a beast before

thee, O Lord." I was gratified to hear that the Bushmen were to assist this year in cultivating the ground, and were to receive a portion of the produce. Tasting the sweets of industry may produce the spirit of it.

23d Thermometer at sun-rise, 42. An old Bushman being informed what was our business in this country, and that the Matchappees, Corannas, and his own countrymen on the Malalareen had agreed to receive instructors, said, "Instruction was good, for they had had peace ever since it came into the country.

We departed at ten A.M. travelling S to another out-post, connected with Klaar Water, which at present is on the banks of the Great River, or as it is called here, the Yellow River, the same as it is named above its junction with the Malalareen. Like the Arabs, the people at this post wander from place to place, according as they find pasturage for their cattle. We travelled to it chiefly over gravel and sand. Arrived at two P. M. Thermometer at noon, 70. In the evening Mr. R. preached to about seventy people.

24th. Thermometer at sun-rise, 32. At nine A. M. after Mr. R. had addressed the people, the waggons set off by the most direct road, to fall in with the river after its making a semicircle towards the south. Mr. R. and I went on horseback, accompanied by Adam Kok and three Griquas, to examine the reported junction of two other rivers with the Yellow River, a few miles farther down. We kept close by the river. The first part of the ride, particularly, was uncommonly pleasant. The day was fine; small parties of cattle, sheep, and goats were now and then visiting the river to drink of its crystal water; the wide stream glided silently along, as if afraid to interrupt our discourse: the banks were ornamented with trees, decked in green and yellow. The whole scene appeared charming and enchanting, far surpassing the heaven described by Mahomet. In an hour we came unexpectedly on a Coranna Kraal of sixty

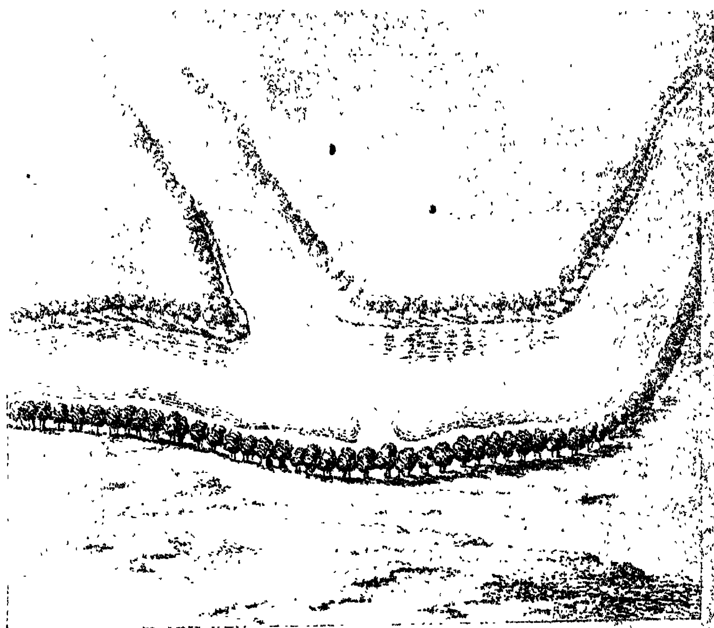
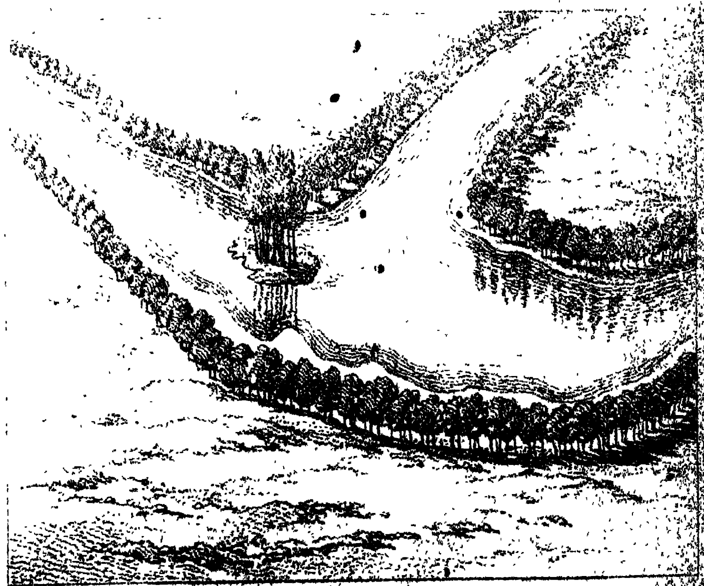
or seventy persons, dwelling in a beautiful hollow, close by the river. I admired the spot they had selected for a temporary residence. They were equally surprised to see us, as we were to see them. The Kraal is called Mabouchoone. They are not confined to any particular spot, but move up and down the river, as provision for their cattle is plentiful or scarce. These people never heard of Europe or any of its distractions, but like hermits, live without care, affectingly contented with their ignorance of God, of the Saviour, and of the rest of mankind. About a dozen women were busy in digging a certain kind of root which emits a pleasant smell. This they pound down and mix with their red paint and grease, with which they smear their bodies, to give them a more agreeable scent, like our fashionables in England. In England the cheeks only are smeared with paint, in France they add the neck and bosom, but in this country they lay it on from head to foot.

In this part of Africa there are every where to be found, inexhaustible magazines of materials for rearing great cities; especially stone, lime, and slate; there is also a great river, adapted to navigation by small craft, which seems providentially to prognosticate great things to Africa: for the all-wise Creator makes nothing in vain. If what he has made in one quarter does not suit the purpose and pursuits of one generation, it may suit those of another. At present all is lying as useless as the ruins of Palmyra or Persepolis.

At eleven A.M. we arrived at the confluence of the two rivers; both of which were large, but the Yellow River had the pre-eminence. We could see up the new river which came from the S. E. about two miles; the rising banks of which, being covered with trees, had an elegant appearance. We inquired if it had any name, when our Griquas told us that this river, and one a little below, which was still larger, had only been lately known to them; of course they had no names for them, except

that they spoke of this as the mud and the other as the black river. From this information we agreed to name this the ALEXANDER RIVER, after the Colonial Secretary at Capetown, and the other the CRADOCK RIVER, after His Excellency Sir John Cradock, the Governor of the colony of the Cape of Good Hope. We informed them that both these gentlemen were good friends to Hottentots. They seemed pleased with these names being given to the rivers, and frequently repeated them, to fix them on their memories. The scenery being so grand, we felt reluctant to leave it, however we tore ourselves away from it, and reached our waggons about one P. M, and proceeded with speed in hopes of reaching the junction of the Yellow and Cradock rivers before dark, which we did in time to view it. I considered the scenery here superior to any thing I had seen in Africa, or in any other country. Both these rivers, the Alexander and Cradock, seem to come from a S. E. direction, and the Yellow, upon the whole, to run from N. E. to S. W. These four rivers may be considered as the sources of the Great River, viz. the Yellow, the Malalareen, the Alexander, and the Cradock, for having afterwards travelled on its banks across the continent of Africa, nearly to its mouth, we never found another river joining it. Thermometer at noon, 70.

25th. Thermometer at sun-rise, 32. at noon, 68. A Bushman with his wife, and his brother's wife, came and spent the day with us, attending our worship. He said he was partial to white men, and on that account sometimes visited Klaar Water, but he knew nothing. He told us that a boor, who had fled from the colony, lived for some time where we were, but hearing that the Bushmen were concerting measures to kill him, he had removed farther down the river. Towards evening, we went forward to a fountain, that we might be able to reach Klaar Water on the morrow, but we found it farther than we expected, as we did not reach it till eight

P.M. We named it Fisher Fountain, after the Landdrost of Graff Reynet. Our last remaining piece of candle served barely to light us to eat our supper, but a large wood fire supplied the place of candle light.

26th. Our people, being anxious to reach Griqua town early, had all in motion before day light, so that we arrived there about eleven A. M. our journey to Lattakoo and Malapeetzee having occupied us six weeks.

Our three Hottentots, who did not accompany us to Lattakoo, when they heard the others recount the wonders they had seen there, were exceedingly vexed that they had loitered behind, and surprised at their own conduct; but had we all been murdered like poor Cowan, they would have thought very differently.

Now we had reached a temporary rest, and could truly say, *Hitherto God has helped*, and certainly he should have the glory.

## CHAP. XXVI.

*A Murder—Insanity—Camel-Leopard killed—Caffre Method of Attack—Bushmen on Yellow River—Griquas resolve to adopt Laws—Laws approved—Resolve to contribute to Society's Funds—to have Money coined.*

JULY 27th. Thermom. at noon, 54.

MR. JANZ related at breakfast an account of a wild Bushman, whom he knew—That he and his brother had a dispute, which of them should obtain a certain woman for wife, to whom both were equally attached. His brother succeeded in obtaining her, but afterwards, when passing the hut in which the couple lay fast asleep, he strung his bow and shot a poisoned arrow through his brother's heart. When relating this story, he repeated it as if it had been a jocular affair.

It is a remarkable fact, that insanity is a disease almost unknown among the natives of South Africa. May this be ascribed to their complete exemption from the cares of life, both as it respects the present and the future world? They can sleep as soon, and as sound, when they have not a morsel to eat, as when their bags are full of food.—They calculate no time, consequently have no care respecting old age, never connecting death with the length of time they may have lived: and even if they did so connect it, little uneasiness would follow, for, like the French philosophers in the mad days of Robespiere, they consider death as an eternal sleep. These philosophers had evidently reverted to the opinions of their forefathers, when in the savage state. I hope many of them saw their error before they felt it, when too late.

In the evening we attended an examination of the people, from a Dutch catechism, which is customary once a week.

31st. Having been employed ever since our arrival, in writing letters to the colony and to England, about sunset some musket-shots were fired at a little distance which I concluded were announcing the arrival of some of our people and the Griquas, who were left behind at the confluence of the Yellow and Malalareen rivers, to shoot sea cows; but a messenger soon announced that a camelleopard had been shot, and they wished me to see it before it died: of course we hastened to the spot, but he had fallen down and expired before we arrived. The length of his fore legs measured nearly six feet, so that a high horse could have walked under his belly: from the hoof to the top of the head he measured fifteen feet. The person who shot it made me a present of the skin to carry to England.

August 1. We had three public meetings for worship, which were all well attended, and the people seemed to listen with attention.

2d. One of our people, who, on our first coming to

the Great River, had collected many different kinds of stones, was looking over and throwing many of them away, having no better knowledge of the article. Age and experience discover many things to be trifles which in youthful days were highly esteemed.

3d. A little after midnight a messenger arrived with the information, that a large party of Caffres, who had for some time been residing at Zak River, were, with a party of Bushmen, marching to attack the settlement.—The bell being rung, the inhabitants were immediately collected, to consider what was best to be done on the occasion. They agreed first to dispatch a few armed men to gain intelligence as to the truth of the report.

The Caffres have an artful way of making their attacks. They march, at a moderate rate, till they come within about two days journey of those whom they mean to attack, when they halt, kill a cow or ox, and eat as much as they can; after which they set off in the evening, and continue running at a great pace the whole night, that they may fall upon the people by surprise in the morning. By this means they are frequently successful. We visited their burying ground, which lies in a retired corner, among hills, about a mile S. W. of the settlement. They dig their graves deep; and as they do not use coffins, but wrap the body in skins, they dig a place out of the side of the grave near the bottom, like a shelf, in which they deposit the body, lest the stones which are thrown in should press too hard upon it. On the surface of the ground a large stone is placed at each end of the grave.

On a hill, a few hundred yards off, is a heap of stones raised against a small cliff, which is reported to be a Bushman's grave, and probably is cut out of the rock. So sacred, however, are the repositories of the dead considered here, that even though there are reports that property lies concealed under the stones, it never has been examined. Nothing can be conceived more solitary than these receptacles of the dead, being chiefly visited by

lions, wolves, and other wild beasts; but the Son of God shall discover them at the termination of time; they shall hear the sound of the resurrection and judgment trumpet, and hasten from retirement to mingle with innumerable multitudes who shall assemble on that awful occasion. They are happy who can think of it with pleasure.

Boozak, one of our zealous christian Hottentots, from Bethelsdorp, remained with some of the Griquas behind at the mouth of the Malalareen, to shoot the hippopotamus. They went about a day and a half's journey higher up the Yellow River, where they found a large kraal of Bushmen, with about two hundred of whom, he and John Hendric had various meetings for instruction, which pleased them so much, that they requested the meetings to be more frequent. They mentioned our purpose in coming to this part of Africa, when they expressed a desire to have a teacher sent to them also. The mission to the Malalareen Bushmen will probably include them.

5th. Our Caffre news turned out to be a hoax by the Bushmen.

6th. The people in this part, being a mixed race, went by the name of Bastards; but having represented to the principal persons the offensiveness of the word to an English or Dutch ear, they resolved to assume some other name. On consulting among themselves, they found the majority were descended from a person of the name of Griqua, and they resolved hereafter to be called Griquas. In the evening there was thunder, but no rain.

7th. There fell during the night a considerable quantity of rain. We had a meeting with all the male inhabitants of the settlement who were in the town, to consider various points, especially about regulations for the protection of the lives and property of the community.

I endeavoured to explain to them the necessity and design of laws for the government of every society—that if there were no law against murder, and no punishment

annexed to the commission of it, then every man's life was in danger of being taken from him, even on the most frivolous occasion—if no law against theft, then the property of the industrious was at the mercy of the idle; and in case they should become a much more numerous people, which was not improbable, should they remain without laws, all would be anarchy and confusion—that by appointing rulers or judges to execute the laws they might adopt, they were not giving away their power, but only lending it to the judges, for their reciprocal advantage—and that in the history of the world there was no account of any people existing and prospering without laws. I commended them highly for having relinquished a wandering life, and become a stationary people, and said I was happy that they were, from experience, convinced of its utility; and assured them that in proportion to the length of time they remained here, they and their children would become attached to the spot, and be desirous to promote its prosperity; that they would feel it become a home, of which, while wanderers, they were destitute.

After Mr. Read had stated various particulars respecting their proceedings at Bethelsdorp, followed by remarks from Messrs. Anderson, Janz, and the two native Captains or Chiefs, every person present consented that laws should be made, and judges or magistrates chosen to put them in execution; and that a meeting should be held in the afternoon to consider what laws should immediately be made in reference to the chief crimes generally committed, and that the framing other laws respecting inferior crimes should be deferred till circumstances, which might arise, should point out their necessity.

It was agreed that their two Captains, or Chiefs, should continue to act as commanders in things requiring the public safety against foreign attacks. The whole people likewise resolved that henceforth they should be called Griquas, instead of Bastard Hottentots, and the place called Griqua-town, instead of Klaar Water.

During the interval between the meetings, I drew up some general laws, and the following were agreed to by all present.

I. That wilful murder be in every case punished by the death of the murderer. The execution to be always public, either by hanging or shooting.

II. That housebreaking be punished by public whipping—for the second offence, whipping and hard labour, during a term which the judges may consider proper, or which may be afterwards agreed to.

III. Stealing a bull, ox, cow, horse, sheep, or goat, to be punished by restoring double, or more, as shall be decided by the court—for a second similar offence, whipping and restoring double—for a third similar offence, a term of labour to be added to the former punishment.

IV. For stealing from a garden, either whipping, or a term of labour for the person in whose garden the robbery was committed.

V. For robbing from a field in autumn, double restoration.

VI. For allowing cattle to feed near growing corn, if they go into that field, and eat or destroy the grain, the proprietor of the cattle to pay double the loss that may have been sustained.

VII. If a Bushman, Coranna, or any stranger be murdered, the murderer shall receive the same punishment as for murdering a Griqua.

VIII. Going upon a commando for plunder, to be punished by a term of labour, and the property taken to be restored to its owners.

IX. If a Bushman, Coranna, or other stranger, commit murder, theft, or any other crime within the limits of the Griqua country, the punishment to be the same as if he had been a Griqua.

X. That no person shall take it upon him to punish another, whatever injury he may have received from him, but must bring his charge against that person, and prove

it by witnesses before the court, which shall determine what is fit to be done.

XI. That no person, who is to be a judge in any cause, is to receive a present, directly or indirectly, from any of the parties whose cause is to be tried before him.

XII. In order to evade rule eleventh, should a person promise to give at a future time a present to any of the judges who are to try his cause, that person shall be fined, and if unable to pay the fine, shall be adjudged to give a term of labour in proportion to the value of the fine.

XIII. That all persons flying from justice in the colony, in consequence of some crime they have committed, and coming among them, shall be delivered up to such persons as may be sent in pursuit of them.

XIV. That every person who shall endeavour to prevent the execution of the laws, shall be punished as the court shall judge proper.

They likewise resolved, that nine magistrates should be chosen to act as judges at Griqua town, and one at each of the two principal out-posts, who is to judge in smaller cases, but others are to be remitted to the judges at Griqua town.

That the two captains, Bern and Kok, with Messrs. Anderson and Janz, be a court of appeal.

That the limits of their country be marked out in the course of one month, and the magistrates chosen.

The people having expressed a desire that the Missionary Society should send missionaries to the principal out-posts, we stated to them the great expense to the Society, which even one missionary would occasion, by the time he reached their country, for his education, outfit, passage, and journey to Griqua land; wherefore, that as Providence had increased their worldly substance, they should endeavour to aid the Society in sending teachers to them. One man might engage to give an ox annually to the funds, others a sheep, or goat, or elephant's tooth, &c. To this proposal they unanimously consented.

It was likewise resolved, that as they had no circulating medium amongst them, by which they could purchase any small articles, such as knives, scissars, clothing, &c. supposing a shop to be established amongst them, which they were anxious that there should be—they should apply to the Missionary Society to get silver pieces of different value coined for them in England, which the missionaries would take for their allowance from the Society, having the name of Griqua town marked on them. It is probable that, if this were adopted, in a short time they would circulate among all the nations round about, and be a great convenience.

## CHAP. XXVII.

*Number of People in Griqua Land—Church—School—Waggons—Trades.*

The following is the number of Griquas who reside at Griqua town, and the out-posts connected with it.

| | |
|---|---|
| Men | 291 |
| Women | 399 |
| Boys | 310 |
| Girls | 266 |
| | 1266 |

The number of Corannas who consider themselves connected with the Griquas, for the sake of protection, many of whom attend occasionally for instruction, and some statedly, are, as nearly as can be ascertained 1341, making the total of Griquas and Corannas 2607.

The church, or christian society, consists of twenty-six men, and sixteen women. There have been added, during the last twelve months, two men and two women. Several of the members endeavour to teach others the things of God, especially on their journies. Likewise at different out-posts there are members of the church who

meet with the people, frequently on week days, and always on the Lord's day, to converse with them, to read the scriptures, and to unite in prayer and praise.

The number who attend the school at Griqua town is various according to circumstances, but those who attend at different times are stated at two hundred and ten. At Hardcastle, an out-post, forty are taught by a daughter of Fortuyn, a member of the church. At other out-posts the care of youth is committed to different members of the church, who can read. It is supposed that upwards of a hundred persons can read, and a few can write.

Many of the people have gardens, but tobacco holds a distinguished place in them all. Many acres of land, in different parts of the country, especially around Griqua town, are cultivated. They have a considerable number of cattle, sheep, and goats; and these, with other outward comforts, the people acknowledge, have considerably increased, since they became a stationary people.—For the first five years after the missionaries came among them, like wild Arabs, they wandered about from place to place, notwithstanding frequent expostulations by the missionaries. All was in vain till they gained over to their sentiments the two captains, and a few of the principal men. The missionaries deserve great credit for their patience in submitting so long to that wandering life.

Twenty-four waggons belong to the people, but most of them are nearly worn out by use, as from their ignorance and simplicity, they are often taken in, by the boors in the colony, from whom they purchase their old waggons. The boors have only to cover them with pitch or tar, and though rotten to the heart, the simple Griquas will purchase them as good and new, and however frequently they may have been taken in formerly, it makes them no more cautious in purchasing the next; a few fine words from the boor makes all right. If any of them in travelling through the colony, express a desire to be able to purchase a waggon, there is hardly a boor who

will not give them one on credit, if he has it to dispose of; they are so faithful in paying their debts. In this manner many a veteran waggon has found its way to Griqua land, there to deposit its dust.

Trades can scarcely be said to exist in Griqualand.— There are some who may be termed bambus-makers, or makers of vessels of wood for holding milk or water.— Some can do a little at smith's-work, in repairing waggons, and one man (Fortuyn at Hardcastle) can construct a waggon. From the appearance of the new meeting-house they are building, which stands unfinished, there must be tolerably good masons among them. The women make mats of rushes.

Upon the whole, I believe this mission has been a great blessing to this part of Africa. Here I received much attention from the missionaries and their families, and from many of the people, and felt pain at the thought of soon parting from them, to see them no more.

8th. During the night a wolf was so bold and voracious that he entered the town, and devoured three sheep. As we were ready to depart on the morrow, Mr. Read preached a farewell discourse in the morning from Rev. vi. 2, and in the evening I preached from 2 Cor. xiii. 11. About three hundred people were present each time.

## CHAP. XXVIII.

### JOURNEY ACROSS THE CONTINENT OF AFRICA.

*Visit Hardcastle—Asbestos Mountains—Rowland-Hill-Dorp—Crossing the Great River.*

AUGUST 9th, 1813.

THE next missionary station to be visited was in Namaqua land, which lies on the western coast of Africa

near the mouth of the Great River, while Griqua land lies towards the eastern shores. Only two ways presented themselves, either to return almost to Cape town, and travel to Namaqualand along the western coast, which would be a journey of at least three or four months, supposing that our cattle should be able to hold out, which was extremely doubtful; the other was to go directly across Africa, following the course of the Great River, which had before been attempted by two Europeans, but they failed, in consequence of ridges of rocks running up from the Great River for upwards of twenty miles inland, over which no waggon could travel, and the country appeared so barren and dry, that they returned to Griqua town. The probability of our crossing over to Namaqua land in four or five weeks, and thereby saving two or three months, and likewise of discovering what was in the very heart of Africa, were such irresistible inducements as determined us to hazard the attempt.

Early in the morning, our people began to pack the waggons, and every thing was ready for our departure by ten o'clock; but our oxen had broken out of the enclosure in which they were kept during the night, and no one knew in what direction they had wandered. People were sent in different directions to search for them, but we were kept in suspence respecting their return the whole day, until six in the evening. But as it was moon-light, we resolved to set off directly, which we did on taking leave of our friends. Mr. Janz accompanied us in his waggon with some of his friends, together with three waggons belonging to the Griquas, intending to see us safely across the Great River. When about half a mile distant, they fired a farewell salute from different parts of the settlement, as is the custom in the colony. At two o'clock in the morning, after travelling between hills from Griqua town, we arrived at what we named Ewing Fountain.—The night being cold, and the ground covered with hoar

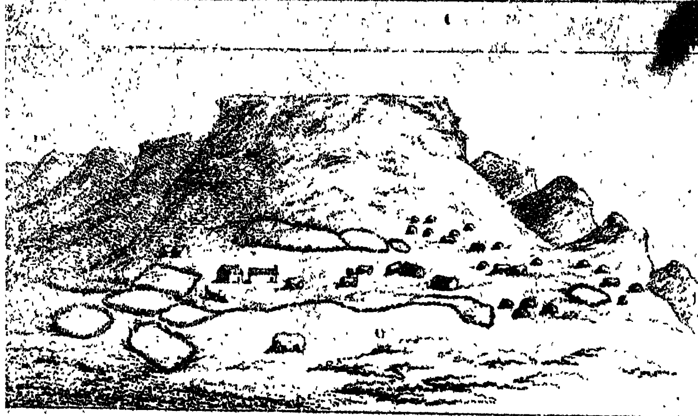
frost, and fire-wood being scarce, after our worship we hastened to rest. Travelled S. W.

10th. The rising sun discovered that we were in a beautiful small plain, surrounded with hills. At nine, A. M. we left Ewing Plain, and, after a pleasant journey of two hours, arrived at a Coranna kraal in Milk Valley, where Mr. R. preached, through a Coranna interpreter, to the people. Afterwards the laws made for Griqualand were read to them, most of whom consented to them, and their names were taken down.

I should have noticed, that two of our Hottentots from Bethelsdorp, when on the eve of leaving Griquatown, made known their attachment to two females whom they wished to marry and take with them; but it being impossible to get the consent of friends so suddenly, they could not obtain their brides, though both the females were very willing to go with the men. Mr. Anderson was guardian to one of them, but her brother was absent, however he said that another man was paying his addresses to her, and that he was sure that her only reason for preferring this one, was the idea of a long ride to Bethelsdorp, and when you are gone, said he, it will all be forgotten by the two girls; for, added he, these people are all children.

At four, P. M. we left Milk Valley. Passed Reau Fountain, where Mr. Kicherer and others had a missionary settlement some years ago, but they remained there only a short time. The situation is on a plain, surrounded by hills. At that time the fountain was a good one, but now it is almost dried up, perhaps by reaching a body of sand under ground. At nine, P. M. we reached Hardcastle, one of the outposts belonging to Griqua town where we were kindly received by Beru (one of the Captains) and the people who were soon collected into a large room built for a preaching place, where Mr. R. preached to them. Travelled S. W.







11th. Day-light discovered the beauty of the scenery that surrounded Hardcastle. It lies in a valley not above three miles in circumference, surrounded by the Asbestos Mountains of diversified shapes. There are four long passes between the mountains, leading from it in different directions, which not only increase the convenience of the situation, but add greatly to the grandeur of the prospect around. Some of us walked after breakfast to examine the asbestos rocks, where we found plenty of that rare mineral, between strata of rocks. That which becomes, by a little beating, soft as cotton, is all of Prussian blue. When ascending a mountain alone, I found some of the colour of gold, but not soft, or of a cotton texture like the blue, some I found white, and brown, and green, &c. Had this land been known to the ancients in the days of imperial Rome, many a mercantile pilgrimage would have been made to the Asbestos Mountains in Griqualand. Were the ladies' gowns in England woven of this substance, many lives would annually be saved, that are lost by their dress catching fire; for cloth made from it endures the fire, and the ancients burned their dead in such cloth to retain their ashes. A considerable portion of it is used in making their roads. It is very remarkable that it is called by the Griquas, *Handkerchief stone.*

The Bushmen over the whole country lay claim to all the honey in the mountains as their property. They mark the hives in the rocks, as farmers mark their sheep; and should they find, on their regular visits, that any hive has been robbed, they are sure to carry off the first cow or sheep they meet. They say that Corannas, Matchappees, and Morolongs, have cows and sheep that live upon the grass of the land; that they have none, wherefore they have a right to the bees who live only on the flowers. Their right is not invaded, because all find it their interest to let the Bushmen obtain the honey, and then to purchase it of them.

At sun-set, thirteen Corannas riding on oxen, arrived, who made an odd appearance. They belong to a neighbouring kraal. After the laws lately made at Griqua town had been read and explained to the people at Hardcastle, they were also read to the Corannas, who all consented to conform to them. Most of them expressed satisfaction that now they were to have rules, being convinced, from experience, of the inconvenience of living without law.

A meeting-house of stone stands unfinished here, the same as at Griqua town: the best house at Griqua town is also in the same state, and so is the best house here.—They are very defective in perseverance; but they have engaged soon to finish all these works.

Mr. Janz preached at seven, A. M. Mr. Read at two, P. M. and I at seven, P. M. when upwards of a hundred persons were present.

12th. During the day many Griquas arrived, on oxen from different parts of the country around. We intended leaving Hardcastle early in the afternoon, but Providence overruled our purpose by two circumstances, the straying of five of our oxen, and a supply of sheep for our journey across the continent not arriving, which afforded another opportunity of preaching, first to the Corannas who had come from a distance, then to the Griquas; after which the laws made for Griqualand were read them, to which they all assented, and promised to obey them. An old Coranna, when his opinion was asked concerning the laws, said that he approved of them as good and necessary: not for himself, for he never did any thing wrong; but he approved of them as good for others, pointing particularly to his countrymen around him. Had he been a Jew, we should have put him down for a Pharisee. When their names were given in to be recorded, as having consented to the laws, they appeared highly diverted at hearing each others names. They laughed most when an old man said his name was Wolf. Indeed the old man seemed

to be ashamed of his own name, for all are enemies to wolves: but we told him that one of the greatest commanders in our country had the name of Wolfe, which put an end to the laughter.

Most of the stones of which the mountains here are composed are yellow, and sound like bell-metal on falling against each other: they are conveniently formed for building, being generally flat. They intend immediately to begin erecting a meeting-house for the worship of God. On finishing this, Bern, their Captain, and some others, design to build better houses for themselves, to which we have frequently urged them, as calculated to wean them more effectually from a wandering life, to which they still feel a propensity; and, as an ox can carry on its back any of the houses in which most of them now live, they are encouraged, by this facility of removing, often to take long and needless journies with their cattle. They likewise consented to build immediately a large passage-boat, for crossing the Great River with passengers, from which they are only about eighteen miles distant: we waited in vain five days to get across. We recommended their building a shed for the boat at a safe distance from the river, which no rising of it could reach. They have several acres of land cultivated, in a beautiful vale a little to the south of the village.

Number of persons at Hardcastle and district connected with it:—

| | |
|---|---|
| Men | 110 |
| Women | 165 |
| Boys | 110 |
| Girls | 100 |
| Corannas | 400 |
| | 885 |

13th. Left Hardcastle at eleven, A. M. at which time our caravan consisted of eight waggons, besides horses, oxen, and sheep; but most of these were to leave us as

soon as we should get across the Great River. The day was pleasant, but the wind rather strong for so sandy a part of the country, for it blew the sand in clouds upon us, and rendered it uncomfortable to travel. At Reed Fountain one of our waggons left us, to go eastward to Griqua town, and we continued travelling directly north, among the mountains. At six, P. M. we halted at Paardberg, (or Horse Mountain,) so called, because in the sickly season for horses, they are frequently sent hither to escape the disease, and generally with success, owing to its height. There is a Coranna kraal and a fountain of water in a circular valley at the bottom. We visited the kraal, and were kindly received; but some of the children were excessively afraid. Most of the Corannas attended our worship at the waggons.

14th. Forty-six Corannas attended worship in the morning, when many things were told them, through an interpreter, about God and the Saviour. The laws for Griqualand were also read to them, with which they expressed themselves much satisfied. Left Horse Mountain Valley at noon, (thermometer 66,) and after a pleasant journey among hills till six, we arrived at a Griqua village, where Nicholas Bern, brother to the Captain, resides.—Travelled N.

Remarkable is the attachment which the natives of warm climates have to the manners and customs of their forefathers. The Chinese, Hindoos, Turks, and many other nations, dress, build their houses, &c. in the very same way as their progenitors did two thousand years ago. In South Africa it is the same. If you see only one Matchappee, Coranna, or Bushman's house, you see an exact model of every house belonging to that particular nation. As birds of the same kind build their nests exactly alike, so do the different African tribes, hardly ever differing in size.

15th. Mr. R. preached in the morning in Dutch to the Griquas, and at the same time Mr. Janz preached, through

an interpreter, to thirty-two Corannas, who came from the neighbourhood. In the afternoon they reversed it.—While we were celebrating the Lord's supper, the Corannas sat witnessing it with seriousness.

Near our waggons I observed a camel-thorn tree stripped of its leaves by the winter which was just over, but there were three branches of a different kind of tree, or bush, which had been ingrafted into it by a bird, which is a common occurrence in this country; these three branches were full of leaves.

16th. We named this out-post Rowland Hill Dorp.—Thermometer at noon 76. At one, we departed, and till three, travelled due N. when turning round the point of a hill we travelled westward over a desert of sand until eight, P.M. when we reached Vansittart Mountains, and travelled S. W. in which direction we continued till half an hour after midnight, when we halted in a corner formed by the hills, where there was no water. We named it World's-end-corner, from the remarkable solitariness of the place.

We halted several times during this long and fatiguing journey over sand, especially after the going down of the sun, for among seven waggons there must often be something going wrong, either an ox becoming restive, or some part of the harness breaking; and when one waggon stops in such a country as this, the rest must wait for it, as it is dangerous to travel alone.

17th. When day-light appeared, to our great mortification, we found that a fountain from whence we expected water, was dried up: the disappointment was the greater from knowing that we were two good days' journey from the Great River, which was the nearest place from whence we expected even a cup of water; but it was necessary, by a great exertion, to travel two days' journey in one.—Some Bushmen, with their chief, whose name was Owl, visited us, and gladly received a present of a little tobacco. The view from World's-end-corner was very extensive over the desert, in which the eye was relieved by little

hills of various shapes rising up out of the sand. Thermometer at noon 80, at which time we began crossing Vansittart Mountains, which bound Griqualand to the westward.

We plucked some red berries from a branch engrafted by a bird on a different kind of tree. They are filled with a glutinous substance, which is used as bird lime, for catching birds. On clearing Vansittart Mountains, we entered a desert of sand, which, commencing at the Great River to the south, runs up Africa to the north, no one knows how far. However, I think it very probable that this desert is the same in which Mateere and other Matchappees travelled about five moons, nearly in one direction, living entirely on wild water melons, of which we saw many strewed about, which, though of a very nauseous taste, may, on an emergency, serve both for food and drink. Many a melancholy groan proceeded from the poor thirsty oxen, while dragging our waggons through deep sand across the desert. What a mercy the wind did not rise and bury us in waves of sand! Many a longing look was directed towards that quarter where we expected to find the Great River; but when the sun forsook us and went to illumine other lands, there was no indication of our approach to water; nothing but parched sand, scantily interspersed with small tufts of withered grass. No beasts nor birds, and but few insects, were visible; the land was forsaken; and no doubt it is the desire of every traveller to get out of it as soon as possible. In a word, there was nothing in it either to please the eye, to gratify the taste, or to quench the thirst. Exactly at midnight, the cry of River! River! relieved us all, and made us at once forget our toils. Our oxen having tasted no water during two long and toilsome days' journey seemed as if unable to contain as much water as they felt they required. The mountains, which bounded Duncan Desert to the westward, we named Teignmouth Mountains.

18th. When every thing seemed almost ready for

crossing the Great River, behold, our spare oxen were missing. The day before they were sent forward under the care of three of our men, but towards evening some elks appearing, the men left the oxen and pursued them, and the oxen, they said, having smelled the river, proceeded with such haste towards it, that they lost sight of them, and could not afterwards trace them out. These men went in search of them early in the morning, and were expected every hour. In the afternoon, about twenty people from Griqualand joined us, who intended to visit some of their relatives farther down the river, and to travel with us, for the sake of protection. They observed no traces in crossing the desert either of our men or oxen. Of course we began to fear our oxen had fallen into the hands of wild Bushmen, for they are generally blamed for all the mischief that is done. About nine P.M. I found there were no tidings of our oxen, for our men had returned without finding them, but some people from Griqualand, who had just arrived on ox-back, had observed the footmarks of ours, and some were appointed to go in search of them early in the morning.

On the banks of the river, near our waggons, were two reed houses pretty well made, and several spots of ground planted with tobacco, one of the old stalks of which measured eight feet, the property of some bastard Bushmen who reside here while it grows, to guard it till it comes to perfection.

The river divides, immediately opposite the spot in which we halted, into three streams, occasioned by two islands, but after passing the islands they reunite. It is considered a good place for crossing.

19th. Several of our people went off early this morning in search of the cattle lost two days ago, and of others which had strayed since that time. The scarcity of grass at this season, being immediately after winter, disposes

the cattle to move farther and farther off in the hope of finding more.

After breakfast I took a solitary walk for about a mile higher up, in the bed of the river, on purpose to make sketches of some parts which, viewed from a distance, appeared interesting. I ascended to the top of a high rock nearly in the middle of the bed of the river, which here is more than a quarter of a mile broad, lined with high banks covered with trees, so that none of the country can be seen beyond them, except looking either up or down the river which renders the scene retired and romantic. On taking out my paper and pencil, I was struck, as I imagined, with the noise of men driving cattle, which I hoped might prove to be our lost oxen returning. This supposed sound led me to descend from my rock, and hasten to the south bank to know the truth. I reached a little eminence among the trees, from whence I could neither see our oxen nor men, and though there was not a breath of wind to cause noise, I could hear nothing stirring. On turning my ear northward I listened with deep attention, but could distinguish no sound, though sometimes I fancied I heard a distant roar of a lion, and at other times the barking of a dog. I turned my ear eastward, and westward, and southward, listened and listened again, but nothing was audible except the distant cry of the raven, or the still chirp of some solitary bird—no rattling of carriages, prancing of horses, or cracking of whips, as in Cheapside or the Strand; no, a dead terrifying silence brooded over the land. I hesitated for some time whether to resume my seat on the rock, or return to the waggons in quest of intelligence; my inclination preponderating to the latter, I walked thither, but found nothing was known respecting our oxen. However, soon after, we determined to cross the Great River, and on the other side to wait for our missing cattle, for the river might possibly rise while

waiting on the north side, and put a stop to our proceeding for many days. It was surprising we did not think of this sooner, as we had made so narrow an escape at our former crossing it.

The bank of the river being between forty and fifty feet high, and almost perpendicular, our people employed themselves very laboriously in cutting it down in such a manner as that the waggons might get to the channel of the river. By two o'clock all was in readiness for crossing. Our three waggons were got down the steep bank without any accident. The first branch of the river was completely dry; of course we all travelled with ease to the west point of the first island, which was about a quarter of a mile distant, at which place the real crossing commenced. Captain Bern, John Hendric, and one or two others, first entered the stream on horseback to examine its depth. The current was strong, and it was about three hundred yards wide. An ox, carrying on his back the materials of a house, above which sat a little naked boy, was the first of our train that entered, followed by the loose oxen, the sheep, and the goats; most of the last two were to be dragged by the men till they got beyond the strongest part of the stream; during which they made no small noise, resembling the screaming of children. Our three waggons followed—then eight or ten Griqua women riding on oxen, most of whom had children tied to their back—next came several men mounted on oxen, some of whom had females in tow, holding them by the hand, to assist them against the current. I observed a little boy holding fast by the tail of an ox, the whole way across, violently screaming while the current was strong. The procession was closed by a mixed multitude of men, boys, girls, dogs, loitering oxen, sheep, and goats. A great many of the oxen, sheep, and goats were the property of the Griquas who went with us on a visit to their friends down the Great River.

We were all now on an island, completely surrounded by water. We walked to its western point, from whence we crossed the next arm of the river, which was about two hundred yards over, in the same order, and with the same success as the former, and came to another island; walking across it, we came to the last branch of the river, which might be about two hundred and fifty yards wide, which we crossed much in the same way, only the shaft of my waggon split when descending the steep side of the island; it held, however, though when ascending the opposite bank, which was steep also, it gave some serious cracks, as if on the eve of breaking to pieces, when we expected every minute the waggon would violently roll back into the river, but, after all, we landed safely.

When we had all got safe on the south side of the Great River, the greatest difficulty seemed to remain, for we found ourselves apparently hemmed in by a thicket of trees a quarter of a mile deep, which appeared to be impenetrable by waggons. This was a serious obstruction. We thought of halting on the spot, and cutting a path across the wood; but this would be a work of time; and likewise to halt on a level with the river, and so near it, might prove extremely hazardous, for should it swell in consequence of rain higher up, every thing we possessed would be swept down by the stream; and should this happen in the night, when we were asleep, we also should be carried away together with our property—and such risings of the river frequently occur in the course of half an hour. After much examination, an opening in the thicket appeared a little higher up the river, which we entered, and after penetrating through various obstructions, and passing different ascents and descents of the ground, in a winding direction, we at length reached the extremity of the wood, to the no small satisfaction of us all. We were about three hours in accomplishing this formidable business of crossing that noble river. Our kind Griqua friends, whose waggons were on

the other side, were obliged immediately to separate from us, as the sun was gone down, and they scarcely had light to find their way across to their friends, who no doubt were anxiously expecting them. We felt much at parting, especially with John Hendric, who had never left us from his first joining us on this side of the Great River, immediately after we had crossed the Bushman country, about three months before, but had followed us in all our journeyings.

## CHAP. XXIX.

*Impediments—Our motley Company—Pass a Coranna Kraal—Escape from a Lion—Filps Kraal—Whirlwind—Huiman's Kraal.*

AUG. 20th.

THOUGH arrived safely on the south side of the Great River, we had still something to trouble us from the other side, for there were no tidings of the recovery of our eighteen oxen, though it was the fourth day since they were missing. Plaje, my waggon driver, a very active Hottentot, returned from the search in consequence of his horse being unable to travel any further on the deep sand. One horse, belonging to a Griqua, died through fatigue. There were other oxen besides ours also missing. In other parts of the country they would have traced them by their footsteps long ere now, but in that sandy desert there are flocks of elks constantly traversing it, by which means the footmarks of our oxen are rendered invisible, as well as by the drifting of the sand. Our position was very pleasant, in a hollow, surrounded by trees, and, though not within sight, we were within hearing of the river; and, from the ravages of time upon many of the trees, we had abundance of fire-wood. To

witness generations of trees piled one upon another is solemn, impressive, and instructive; one cannot help musing on this striking representation of the ravages of time on the generations of mankind. Thermometer at sun-rise 40: at noon 76.

21st. Thermometer at sun-rise 76, with strong wind blowing clouds of sand upon us. We had a little boy, named Dookstens, (or Asbestos,) travelling with us. I had supposed that much of his blackness was owing to dirt covering his skin; I therefore took him to the Great River, to try if I could wash him white; but though I washed long, with the aid of soap, I found him to be the Ethiopian, whose skin could not be made white.

A little before dinner we were gratified by the sight of our strayed oxen again. There were altogether upwards of fifty, thirty-three of which belonged to the society, instead of eighteen, as I at first understood. They had actually returned to Rowland-Hill-Dorp, just at the time some Corannas arrived there who were to accompany us down the river, who brought them along with them. Our people had returned to the other side of the river after a very laborious though unsuccessful search for them in the desert. One of them, Keyser, had nearly lost his life for want of water. He felt as if fire had been about the middle of his back; he frequently thrust his head into the middle of a bush to smell the damp that might be there, while those who were with him dug up cold sand and put it on his back, which he was obliged to do, from bush to bush, until he reached the river.

22d. Mr. and Mrs. Janz, Bern, Hendric, and N. Bern, came across in the morning and spent the day with us in worship, which obliged us to undergo, a second time, the pain of parting. Mr. Janz preached in the morning, Mr. Reed in the afternoon, and I in the evening. Thermometer at noon, 76.

23d. Began at day-light to prepare for moving down the river, which we found very difficult to accomplish,

owing to a mixing of the cattle belonging to our friends on the other side, with ours, and likewise to our having some additional cattle with which our people were not so well acquainted. The Corannas and Griquas were ready first, and set off before us. Truly it was a novel sight. Were such a party to traverse the streets of London, I think the crowd such a sight would occasion would be inferior to none that ever assembled before. I counted twenty-one persons mounted on oxen, chiefly women in skin cloaks, most of them seated on the top of their stuff, high above the backs of their oxen. There were also three flocks of cattle, and one of goats and sheep, belonging to the society, Griquas, and Corannas, with various pedestrians. At ten, A. M. our waggons followed in the rear, guarded by our Hottentots carrying muskets. At eleven, A. M. we passed a Coranna kraal, who had come only on that morning to reside there. The women were all busy in raising their huts, which is a business exclusively allotted to them. They seemed considerably alarmed at seeing us, and perhaps the more so as their men were not come forward. I observed a venerable old woman who was blind, and appeared the oldest person I had seen in South Africa. The skin of her body did not appear to be united to her flesh, but rather resembled a loose sheet wrapped round her. The women continued very busy at work as if they did not observe us, but this was evidently the effect of fear.

The appearance of the country was interesting, from the variety of hills that were in view, and the windings of the Great River, but all barren in the extreme, and seemingly incapable of cultivation, being either sand, gravel, or covered with stones. The thermometer, in the shade at noon, was 80; of course travelling in the sun was truly oppressive. Except the Coranna kraal, we did not see a human being the whole day, nor any animals except a few fowls. At four, P. M. we halted for the

night, as the heat had been very oppressive to our oxen. We had the resemblance of an encampment, there being about eight or nine fires, surrounded with people cooking victuals and conversing cheerfully together, though many of them knew not where the next day's meal was to be obtained, unless they killed some of their sheep or goats, which they are not willing to do if they can avoid it. Their dependance is chiefly on game. Travelled W. Three of our people were sick.

24th. We had rested at what may be called an elbow of the river, for instead of running to the westward it here turns towards the north. The place, which we named Fraser Place, (after the Landdrost of Albany) lies between a hill of rocks thrown together in a confused mass and the river, and is a most charming spot. We left it at eight A. M. and travelled over sand and sometimes small gravel, till half past nine, when the heat became so oppressive that we were obliged to halt near the river, at the foot of a small hill, composed chiefly of loose rocks of blue flint and white marble. Here we killed a black serpent, four feet and a half long, and eight inches in circumference; the day before, we killed a similar one, two feet and a half long. The birds here seem to live in kraals like the people, for twenty or thirty nests frequently appear on a tree, without any others in the immediate vicinity. We were tolerably well shaded by the trees during the hottest part of the day; that under which we dined formed a complete canopy and curtain around us by its hanging branches.

At three, P. M. we went forward, travelling over sand, in which were many large stones and some small sharp ones, which are very injurious to the hoofs of the oxen. The dry beds of rivers which run in the rainy season, from the steepness of their sides were sometimes very troublesome. We had hills on our left the whole day, to get round which occasioned the winding of the river

and our being obliged to travel N. We halted at seven, P. M. Our fires were made under the thick spreading boughs of what is called the White-hol tree, of which the Matchappees make their spoons. Hottentots and others frequently sleep on the top of this tree, as on the roof of a house, to avoid the lions during the night. On such an occasion a Hottentot, while asleep on one of them, fell down upon a lion that happened to be asleep under the same tree. The lion was so alarmed by the suddenness of the stroke, that he fled far enough to permit the Hottentot to regain his situation on the top of the tree, but it is very probable he slept no more that night. No natives were seen this day; all was a silent, forsaken wilderness. Thermometer at sun-rise 44: noon 84: midnight 61.

25th. In the morning, day-light discovered that our situation was very pleasant, surrounded with hills at various distances, with a fine view of the river. Being now far from the sea in every direction, there was none of that moisture in the air which the sea communicates, but a peculiar dryness, so that my ink was almost instantly dried up in the pen, and however wet the pencil I used for my sketches in water colours, it was almost dry before it could touch the paper. We removed at two, P. M. when we were obliged to leave the river, in order to get round some hills which it approached. The way became more difficult, not only on account of its unevenness, but also from the number of stones, or pieces of marble, which were thickly scattered about. We had likewise about six times to cross the sandy bed of a river, with steep sides, which was very troublesome. This part of Africa seems to be completely deserted by animals of every kind. About four, P. M. two Corannas came to us, one having a sheepskin over his shoulder, the other an old man, had no clothing. They begged hard for tobacco.

About sun-set we approached two Coranna towns;

many of the inhabitants walked to the top of a neighbouring hill to view us. We halted at six, P.M. at a little distance from them. They had many hundred oxen, cows, sheep, and goats. About forty of them were sitting before our tent, feasting their eyes by gazing on us. They brought us plenty of milk to barter. Travelled N. all day. Thermometer at sun-rise 64: at noon 82.

26th. The kraal is called Filp Kraal, and contains about one hundred and fifty inhabitants. About half a mile on each side, is a small kraal of seven or eight houses each. Most of them would be glad to receive a missionary; but by their own confession they are a divided people, and seemed reluctant to give a formal answer. They neither sow nor plant, but depend entirely on their cattle for subsistence; of course, having no labour to engage their attention, it is probable they sleep away the greater part of their life. What a blessing it would be to have the gospel and the arts of civilized life introduced among them! They appear to be a dull, gloomy, and indifferent people. Our arrival seemed to make no impression on any mind, except in producing a little curiosity; and they were as indifferent about our departure, as if they had said, You may come, or stay, or go; it is the same to us. They are so immured in the heart of this great continent, that probably none of them have heard of any sea. At our departure, (at two, P. M.) a few women and children went to the top of some rising ground, and witnessed our moving along, but with a dull, unmeaning stare.

On the north side of a river there is a plain without any visible end, as void of trees as of hills, producing only brown heath. Our way was chiefly over hard loose stones, chiefly marble, white, blue, and purple, which was very trying to our waggon wheels. At five, the iron ring of one wheel was knocked off, which obliged us all to halt for the night. Travelling N. W. Thermometer at sun-rise 44: noon 82.

27th. Thermometer at sun-rise 42: at noon 84. Near our waggons was a solitary grave, having a heap of stones raised above it, and two long ones placed in the centre. Whether Bushman or Coranna was buried there, none of our party knew. On the other side of the river, to the north, was a plain, bounded only by the horizon, without trees, and covered only with heath, which very probably is a part of the same desert we had seen higher up. The Great River might be led out to this plain, and made to run in various branches, which would spread fertility as far as these branches extended; but in this land there are no people who have head or heart for such an undertaking, yet the time may come when such an improvement may be made. A cooling wind generally rises a little after noon, which is peculiarly acceptable in such scorching days. While at dinner a whirlwind had nearly carried the tent in which we sat into the air. Our table and dishes were covered with sand, so that no one could taste a morsel more. At four, P. M. we departed, having been detained by the repairing of our wheel, and travelled N. W. till six, P. M. when, on account of the roughness of our way, we were obliged to halt for the night.

28th. Thermometer at sun-rise 46: at noon 66. The morning being cool, we departed at seven, and continued travelling over stones and red sand until eleven, when we again reached the river, which makes a circuit round the north point of a range of hills, the south end of which we passed, and named them Stuart Hills. At three we proceeded. As the waggons were again obliged to pass round some hills before they could rejoin the river, three or four of us walked along its banks, but though pleasant it was extremely fatiguing; there were many rocks to climb over, and thickets of trees and bushes to penetrate through; however, I was repaid by a sight of the hippopotamus, or sea cow, which stood in the river nearly covered with water, into which it sunk, and rose at inter-

vals to get fresh air. There it remains, and feels enjoyment from doing so, the whole day; and during the night it grazes in the vicinity of the river. At seven, P. M. we and the waggons arrived at the same spot near the river. Their way was very rough as well as ours.

We saw several spots where tobacco had been planted by some people, and there are none to steal it, for the land seems destitute of inhabitants. The country on the north side of the river continues still to be a plain, without any visible end.

29th. Thermometer at sun-rise, 36. At noon, 66. We were all glad to find the air a little cooler, but our waggons suffered from the absence of moisture in the atmosphere, as the timbers were all shrinking. At three P. M. we departed in the hope of reaching a Coranna kraal in three hours. The road was at first over stones, then hard, and at last deep sand. At six we came to the place where we expected to find the Coranna kraal, but they had removed lower down the river, wherefore we halted. I preached in the forenoon and Mr. Read in the evening, but we were sorry we had not the congregation of Corannas we expected. Travelled W.

30th. Thermometer at sun-rise, 32. At seven we departed and travelled S. W. until nine, when we arrived at the Coranna kraal belonging to Hans Huiman, a Dutch (or bastard) Hottentot. We saw nothing worth recording; every thing was in a state of nature, all wilderness, except the charming river which kept us company on our right, whose banks continued lined with trees on both sides. Three men belonging to Kok's kraal who joined us the day before on their way to Griqua town, returned with us to Huiman's kraal this morning, as they said Kok wished to consult us about removing to Griqualand; and they wished to be present. They went forward to apprise Kok of our approach. Kok's kraal, when nearer Griqualand some

years ago, was visited by Dr. Somerville and Mr. Truter of Cape-town.

After breakfast, I walked over to a part of Huiman's kraal, which stood in the middle of a thicket of trees, about half a mile distant. It is upon an eminence, at the bottom of which runs a small brook, which comes from the Great River. The village consists of six houses, and about forty inhabitants, so completely concealed in a small square surrounded with tall trees, that it cannot be seen from any point when approaching it, till you are among the trees. Sorry was I that I could not converse with the people; we could only look at each other, but on returning to the waggons I got Cupido to go and tell them something about the Son of God and his great salvation. Mr. Read conversed with an aged blind man at the Kraal, who could speak Dutch, whom he found very averse to listen to any thing about the gospel. Huiman said, that if a missionary came to Kok's kraal, he should go and reside there. As they abound in cattle, we had plenty of milk while we remained. The people seemed to have nothing to do but, like their dogs, to lie squat upon the grass enjoying the sunshine until the next meal. It is heart-rending to see so many clever looking young people having nothing either to do or to learn; their parents having no more to inform them of than the cattle have to tell their young. May the God of Israel pity them, and dispose his people in England to exert themselves to the utmost, to relieve them from their present state of wretchedness. Their language, owing to the strange claps of the tongue on the roof of the mouth, must be difficult for a European to acquire, but I hope not insurmountable. Surely it cannot be so difficult to acquire as the Chinese. It cannot be a copious language, as they have so few things to talk of, but must be a pastoral language, only having words adapted to the pastoral life.

## CHAP. XXX.

*Departure from Haiman's Kraal—Obstructions—Or-Riding—Kok's Kraal of Orlams, &c.—List of the different Coranna Tribes—Koker Tree.*

We departed at three P. M. when almost the whole kraal was collected to witness our leaving them. Over many a hard rock were our waggons dragged, at other times through deep sand; dry beds of rivers were frequently occurring, which were very troublesome to pass, and which often made us anxious about our waggon wheels. At five we passed a building in ruins, which had been erected by one Stephanas, whom I have formerly mentioned as having fled from the colony, on account of having committed forgery. It had been intended for a large substantial building for such a country as this, and perhaps may yet be applied to some useful purpose. It stands in a very rocky part of the country, only a few hundred yards from the river. It is well built, for Stephanas was a mason, and all was done by himself or under his direction. At seven, coming to plenty of fire-wood, we halted for the night, which was piercingly cold, though at noon the thermometer was 82. Such extreme and sudden changes from cold to heat, and from heat to cold, must considerably affect the constitution. Many a rotten tree that had lain unmolested since the ages of antiquity now perished in a blaze.

31st. Thermometer at sun-rise, 31. At noon, 84. Departed at seven A. M. Several of us walked by the side of the river, as the waggons were obliged to make a circuit round some hills. In two places I observed rocks piled above each other in the form of piers, running from the hills nearly to the river, which in after ages may be turned to some advantage, when I hope the country will be increased in population and civilization. We reached the halting place at nine, but the waggons did not arrive till eleven. At five P. M. we were again in motion, and travelled till seven, one of the worst stage-

during the whole journey; sometimes the wheels sunk into the sand as deep as the axletree, at other times the way was so covered with large stones, that there was no choice of road. We often paused to consider what was to be done, as we feared it was impossible to hold on much longer, without having the waggons shivered to pieces. But after looking round in every direction, without observing any way of escaping these obstructions, we were obliged to proceed, and Providence brought us to a resting place at ten, without suffering any material injury. We found a waggon standing under a tree. It belonged to a Griqua, who had been obliged to leave it there, in consequence of his oxen being unable to drag it farther. Travelled W.

Sept. 1. We were now within one stage of Kok's kraal, and as the waggon-way thither was very circuitous, ten of us rode on oxen by the river at nine A. M. The way over the hills was almost impassable even to oxen, being covered with rocks in every direction—my ox was sometimes on his knees, and on rising I was sometimes in danger of having my eyes pierced by his horns; however, in two hours we arrived at the kraal, which is situated in an extensive square plain, bounded on all sides by low hills. The plain is sand with tufts of grass scattered over it. The majority of the people are Orlams; and there are some who forsook Griqualand, quietly to enjoy a plurality of wives, and to live in every other respect without restraint; of course much wickedness exists among them. Our waggons did not arrive till four P. M. the way being long and rough; at one place, all the twelve oxen which drew the baggage-waggon lay down upon the ground, being unable to proceed. They were obliged to leave two oxen by the way, being quite worn out and unable to travel; one of them bled both at his mouth and nose. They were two of our fattest oxen; indeed, such in general fail first. No wonder the earth here is turned into sand, for they had not had a shower of rain for six months. They know of no inha-

bitants in the country immediately beyond, nor north of them; indeed, they say it is impossible for people to exist in it, as there is not a drop of water to be had. They only know of a few Bushmen, who live south of them, till you come to the colony; yet the country has its beauties. The hills are covered here and there with fine trees and charming shrubs, and that which is immediately behind the kraal, to the westward, abounds with rocks of crystal, sparkling like diamonds, and also of marble. Were a lapidary here, I have no doubt that he would soon collect a waggon load of valuable stones. There are sand hills in sight, on the north side of the river, red as scarlet. The poor inhabitants are enveloped in ignorance and vice. We dined entirely on flesh; they have no grain of which to make bread. Here we had to leave almost all the people who accompanied us from Griqualand.

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*Names of the different Tribes of Corannas on the Great River.*

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|---|---|
| *Cabusque* | Stabbers. |
| *Karossdragers,* | Weavers of karosses or cloaks. |
| *Springbokkers,* | Springbucks, being numerous like that animal. |
| *Karabers,* or *Kleinbonte,* | Little spotted. |
| *Naunas Wangs,* | Narrow cheeks. |
| *Kannisgeis,* | |
| *Bockbrief,* | Letter book |
| *Snyers,* | Cutters, or taylors. |
| *Hoogtens,* | Heights. |
| *Zeekoe-dragers,* | Bearers of sea-cows. |
| *Katmenchen,* | Cat-people, on account of their having pursued a hartebeast across a ford called Cat-ford. |
| *Tovernaans,* | Wizards. |
| *Kokerbooms,* | Quiver trees. Trees from which the Bushmen make their arrows. |
| *Spinnekopsooger,* | |
| *Links Staan,* | Standing to the left—this refers to those at Malapeetzee. |

2d. Each of us collected a few crystallizations from the hill behind the kraal. The natives smiled at our employment, just as London people would, were they to see some Chinese visitors picking up broken pieces of bricks from the streets, and putting them in their pockets, to carry home as curiosities. • As many of these sparkling stones might easily be collected as would cover the front of a house, which when the sun shines, would certainly, in point of magnificence and grandeur, vie with any house in Mahomet's imaginary paradise; nay, even outshine the temple of Solomon at Jerusalem.

When walking towards a hill to take a drawing of the koker tree, (the leaves of which resemble the aloe, and which we had seen in no other part of Africa, though they are very numerous here, especially on the summits of the hills,) some young people were advancing towards me, but no sooner did they observe me, than they fled terrified, as from a lion. While they were running, full of terror, I stood wondering how they could possibly run so fast in so hot a day. In five minutes all were out of sight, concealed among the bushes. They were not indeed incumbered by any dress.

The koker tree seems to delight to grow from the most dry and rocky ground on the hills, and is extremely shy to descend into the plain, standing almost uniformly aloof on the tops of hills. Many of them are about ten or twelve feet in circumference at the bottom, and quickly diminish in size till the branches commence, which is at a height seldom more than seven or eight feet: the shape of the cluster of branches resembles that of an inverted bason; the bark is white, intermixed with light yellow, and has a shining appearance like satin. I have not seen one in flower. Altogether it seldom exceeds sixteen feet in height.

Mr. R. preached last night, Cupido the Hottentot this morning, and I in the evening. Cupido illustrated the

immortality of the soul by alluding to the serpent, who, by going between two branches of a bush which press against each other, strips himself once a year of his skin. "When we find the skin," said he, "we do not call it the serpent; no, it is only its skin: neither do we say the serpent is dead; no, for we know he is alive, and has only cast his skin." The serpent he compared to the soul, and the skin to the body of man.

Kok related to us that he went lately with a large party of his people on an expedition against elephants on the other side of the river, and that though they travelled five or six days' journey up the country, (or to the north), they did not find one fountain of water. On inquiring how they lived without water, like the Matchappees, of whom we made the same inquiry, they said, that water melons were every where scattered over the ground, which, after being roasted on the fire, yielded good water.

3d. C. Kok seemed disposed to receive a missionary, but had not much desire of it; he wished to leave the decision to his father, old C. Kok, at Silver Fountain, whom we expected to see on our return from the Namacqua mission. In his kraal there are, of persons who speak the Dutch language, and who are called

| | | |
|---|---|---|
| Orlams | - - - | 215 |
| Corannas | - - - | 180 |
| Buskmen | - | 30 |
| | Total | 425 |

It is extremely desirable to make this a missionary station, as it would unite, by a kind of link, the missions on the eastern and western coasts of Africa. Some of the people are very anxious for instruction. There is one man who can read a little, and Kok himself knows the letters. We urged him to persevere in learning to read, pointing out its importance, should he obtain a copy of the scriptures. He made us a present of a young bull, which appeared a little wild; however, one of our Hottentots caught it very dexterously by making a loop at

the end of a rope, which he threw at the animal while running full speed, and caught in it his hind legs, which when drawn close, laid him on his side, when they killed him. Kok likewise lent us fourteen strong oxen, to assist us in travelling to Namacqualand.

## CHAP. XXXI.

*Departure from Kok's Kraal—Assemblage of Rocks—In Difficulty—Hottentots drink Poison of Snake—Escape from Lions—Singular Nests—Wild Bushmen shoot a Hottentot, and capture our Cattle—Steps taken—Regain our Cattle—Hottentot dies—Joined by Namacqua Missionary—Arrival at Pella.*

THE next halting place on the side of the Great River, is only ten miles from Kok's kraal by the side of the river; but being extremely rocky, we were obliged to make a circuit of thirty miles round the mountains, to accomplish which we left the kraal at five, P. M. The road proved very good for many miles, and lay among a great number of small hills, composed of brown rugged rocks. About midnight we got so entangled among rocks, that for some time we knew not how to extricate ourselves: at length, however, we surmounted them, and proceeded until the moon set, which was at one o'clock, when we were under a necessity to halt without water.

4th. Every one awoke with a headache this morning, which we concluded was owing to the great heat of the past day, especially as reflected from the sand. Departed at seven, and reached the river by nine, when all had an opportunity of satisfying their thirst. Thermometer at noon 86.

We found a boor from the colony at Kok's kraal, who had fallen deeply in love with a black woman, and who on account of the opposition of friends to his marrying

her, and likewise of the minister's refusing to perform his office, had left the colony and wandered thither. They came by Sneuberg to the Cradock River, which he with the other boors had formerly considered to be the Great River, but he travelled down its banks till it brought him to the Great River. The couple appear low spirited, and no wonder, for in a sense they are out of the world while in it. They have a fine boy as white as any European child, though the mother is as black as a native of Mosambique. No doubt she must have her quaking moments, lest her lover should grow weary of his banishment, and forsake her to rejoin his friends and civilized society.

Being joined by our people, cattle, and strangers who were to come by the short road, we departed at four, P. M. and travelled over deep sand to the W. until six, when we halted near the river. The country around was level, sandy, and full of marble rocks, shewing their white heads above ground.

5th. Thermometer at sun-rise 45: at noon 83. Remained till four, P. M. when, understanding that our next halting place was only two hours distant, we departed, travelling N. W. but we did not reach it till eleven o'clock, so much was our guide mistaken as to the distance. The first part of the road was among low barren hills, the remainder on a plain.

6th. Having heard of a waterfall at no great distance, several of us set off at nine A. M. with our guide to see it. We soon reached what might be called the metropolis of rocks, for so extensive a collection I saw no where else. They lay on the surface of many miles. The most conspicuous is about half a mile in length, and five hundred feet high. It has the appearance of an iron hill. Many low and high hills are composed of huge rocks piled above each other, and thousands of ponderous ones lie scattered over the ground in every direction, to a great distance, as if they had been transported thither

by some tremendous eruption. The river divides itself into several branches which run in deep chasms, cut out of solid rock perhaps five hundred feet deep. As the sides were perpendicular, it was impossible to get down to the river. A stone thrown from the top was a long time before it reached the river. We had heard of the waterfall from various natives when we were travelling down the river, but none of them had seen it. Several had seen the mist arising from it, but the sound had so terrified them they were afraid to approach it. After a search of several hours no waterfall was either seen or heard. Our people who came on foot by the side of the river from Kok's kraal saw a small fall of the river, but that which we were in search of was reported to be far greater. We observed many parts of the river in these chasms, which in the rainy season, when the river is swelled, must have a most terrific appearance, from the quick descent among huge rocks; and being so far beneath the surface from whence it is viewed, it must be one of the grandest scenes imaginable. But at such a season, it is probable, no human eye has yet seen it, the country being without inhabitants.

Having descended about two hundred feet down the cliff, in order to take a sketch of one part of the river which was curious, our guards above went away, not knowing where I was. On returning to the top, they all were gone. While wondering what was become of them, I was joined by Mr. Read, who was equally surprised at their departure. Our danger lay in meeting with lions or tigers, while we had no means of defence. The hill, composed of one rock, was our compass by which we were guided towards our waggons. It was about noon, and intensely hot—we both considered it imprudent thus to have exposed ourselves to the sun's scorching rays. After scrambling over rocks about an hour, we reached the river which we greatly longed to regain, that by means of its cooling waters we might

allay our heat and thirst. We had the precaution not to drink a drop of water till we had held our hands and feet for some time in it, which soon produced a coolness all over us—then we washed our heads, after which we ventured to drink, which was more gratifying to our taste than the best Constantia, Champaign, or Madeira. We observed a rock near us, about the size of an ordinary house, which, by some great swell of the river, had been driven from its place, and so inclined against another as to form a roof capable of protecting man or beast from the powerful rays of a vertical sun. This rock seemed to invite us to take shelter under it, which we did for at least half an hour. While sitting under it, delightfully cool, we could not but reflect upon the scripture which compares the Saviour to "the shadow of a great rock in a weary land." From beneath the shade of this rock we came as cool and comfortable as when we set out in the morning. There not being a breath of wind, and the river gliding gently along, and the heat having silenced the feathered songsters, there was in the absence of human beings a stillness almost fearful. We found some difficulty in getting from the bed of the river, as it had many narrow streams and pools, lined with impenetrable woods of the mimosa and other trees. Having cleared one stream, we soon came to another, which had all invisibly run under the gravel at the place where we had entered the bed of the river. We had to search for passages through the thickets made by the wild beasts; at length after passing along many windings, we cleared the wood, and reached our waggons about two o'clock, tired, thirsty, and hungry, in consequence of walking almost constantly for five hours over rugged rocks, and without effecting the object of our journey. But it is not surprising that this part of the river is so little known among the natives of this region, as all access to it is so extremely difficult. How these deep cliffs, or excavations in solid rock (of a reddish hue), as hard as flint,

through which the various branches of the river runs, have been formed, I cannot conjecture, unless by some most awful convulsion. It seems surprising that such a wonderful work of God should lie concealed from the inspection of mankind, in the bosom of wild Africa. We saw many serpents but received no injury; indeed the chief danger arises from treading on them unawares among the long grass, when they will instantly turn upon you and bite, otherwise they will generally endeavour to escape from you.

It is very common among the Hottentots to catch a serpent, squeeze out the poison from under his teeth, and drink it. They say it only makes them a little giddy, and imagine that it preserves them afterwards, from receiving any injury from the sting of that reptile. I have no doubt, from the testimony of the Hottentots, who travelled with me, of the fact, that they do take it; but whether it be calculated to produce the effect which the Hottentots pretend, I leave to the decision of medical men.

At five P. M. the air becoming more cool, we left our halting place, and on our way passed two hills, each of which was composed of a single rock, without grass or bush on any part of them. They had exactly the appearance of immense masses of iron, and though curious, they had a dull gloomy aspect. One of them had a flat rock, level with the surface of the ground, extending from its west end for about a quarter of a mile—it was between thirty and forty yards wide, and resembled a pavement of one stone. The sand in the neighbourhood was red, producing no grass, but only small, half withered bushes here and there. We travelled till midnight, which was as cold as a December night in England. We halted where there was neither water, nor grass, nor wood to burn; for in consequence of ridges of rocks running up the country from the very edge of the Great River, we were obliged to travel considerably south of it. After

worship we all hastened to go to sleep the best way we could without any supper. Thermometer at noon, 86. Travelling W.

7th. We proceeded on our journey at seven A. M. There was a chain of hills about ten miles to our right, or north, of about thirty miles in extent, which had the appearance of a great wall, indeed it reminded us of the great wall in China. In the morning at sun-rise, the thermometer stood as low as 46, and at noon 66, which was extremely favourable to our cattle, as we were obliged to continue until two P. M. pushing forward to water, where we halted in a sandy place at the foot of what I called the Haldanean Mountains. Here we had a new operation to perform, viz. to dig for water in the dry bed of a river, when we found plenty for ourselves, about five feet under the surface of the sand. It appeared to be a stream which ran underground towards the Great River, and was reported to form itself into pools lower down.

Though this part of Africa be nearly forsaken of men, it has plenty of inhabitants—hundreds of lizards and field mice were almost constantly visible, and so unacquainted with man that they amused themselves round about our waggons—and during the afternoon, nine lions were seen in the vicinity. One of our Hottentots was in imminent danger of being destroyed by three of them which he came upon unawares among bushes. They stood looking towards each other for some time; when he turned about to make a sign to his companions to come to his assistance they advanced; but immediately, on turning his eyes again towards them, they made a halt; when the others came up with his gun, they walked off. We killed a large puff adder which is a very venomous [illegible] of serpent. The evening was cool which made [illegible]ten to rest, so that I believe not one of us was awake after ten. A few clouds appeared in the evening at the bottom of the [illegible] to the westward, which

were viewed as a rarity, having had almost constant sunshine, with a clear sky, for more than three months.

8th. Thermometer at sun rise, 46. At noon, 70.—We proposed commencing our journey in the afternoon should our oxen return from water, in search of which we dispatched three Hottentots with them on the preceding day.

The Psalmist, in his 23d Psalm, speaks of the Lord leading him "in *green* pastures, beside still waters."—The beauty and force of this expression can hardly be conceived by one who never was out of England. Five months had elapsed since we had seen *green* pastures, all having been withered grass, which is neither so pleasing to the eye, nor so nutritious to the cattle. I longed to see green hills or plains, and a river gently gliding along.

Nine o'clock at night came, but there was no appearance either of our oxen or Hottentots who were sent to guard them. We had various conjectures as to the cause; perhaps while the men slept, the oxen strayed, or the Bushmen on the river had stolen them. Our two milch goats ran off, and were sought for in vain—the lions might devour them during the night. Our situation was unpleasant, for every thing was packed up and ready for setting off, but without our oxen we could not move an inch, and we were in the midst of a barren desert.

10th. Thermometer at sun-rise, 48. In the morning we had no intelligence of our oxen or goats. Parties were dispatched in search of both.

The bush louse, as it is called, became very troublesome to us—it is black and about the size of a large bug. When it fixes on the skin of a person, it is hardly possible to get it off without cutting it to pieces; indeed it sticks so close to the skin, that it cannot be felt by the touch. If you try to scrape it off with the knife, the knife slides over it. One fixed on my wrist; no means which I used to take it away succeeded. One of our people poured the

juice of tobacco upon it, which made it raise itself a little above the skin, when he seized it and tore it away.— When it has sucked itself full of blood then it falls off of its own accord. The poor cattle are sometimes covered with them, which when the crow perceives, he comes and stands upon the cow's back till he has picked as many as satisfies his hunger. The cow is so pleased with his employment that she gives him no molestation till he has finished his repast.

A tree at a little distance from our waggons had two remarkable nests on it. The one was about four yards in circumference, and the other three, and about a yard in depth. They are formed of coarse grass, by a small bird which resembles our goldfinch. One of these nests had seventeen holes in the bottom by which the birds enter, the other had seven. At one time I saw about a hundred birds come out of them. Instead of being the nest of a single pair of birds, they seem to be kraals, or towns of birds. Perhaps one may be the property of a single pair, in which they accommodate all their descendants. A horned owl had taken possession of the outside of the roof of the largest for a nest: she was sitting on it, and it appeared from the bones and hair strewed under that she lived upon the field mouse. I had the curiosity to climb the tree on purpose to examine this phenomenon in nature. The roof was neatly thatched, and a hollow in the middle to contain the owl, but no passage leading to the inside. I had no way to examine the apartments within, without destroying a great part of the nest, which would have been a cruel operation; wherefore I left it in the same state in which I found it, contented with taking a sketch of the tree and the two nests. Thermometer at noon, 84.

I was for some time surprised how such multitudes of lizards and mice, as inhabit the desert, could live without water: but I observed many succulent plants, of various kinds, hanging full of small berries containing water. I poured out of one large berry about three tea spoonfuls of

water, and I witnessed the mice dragging them into their holes, just as seamen take casks of water into their ships. This is a wonderful provision God has made to supply the wants of these little animals.

I gently threw a small stone at a lizard, without any intention to hurt it; which struck off its tail, the tail leaped about for five minutes, and moved somewhat like a serpent, to three yards distant. The poor lizard as well as myself, stood wondering at this exhibition. When I mentioned this circumstance to our Hottentots, they informed me, that like serpents after their heads are cut off, they live until the going down of the sun.

Nine o'clock at night arrived again, without our gaining any intelligence of our men or oxen, only we thought we heard the report of two muskets fired at a distance. About half past nine, immediately after our worship, we heard a musket shot at no great distance, then a second, and a third, which led us to conclude something was wrong; of course we dispatched five or six of our people with muskets to the place from whence the firing proceeded. It was but a little while before part of them returned, with one of the three men who had been with the cattle. He said they had been attacked by wild Bushmen, who had wounded Peekure in the back, immediately under his neck, with a poisoned arrow, and had carried off all the cattle. While relating the doleful tidings, poor Peekure, and the third young man who had been with the cattle came up. His wound was large, owing to the difficulty they had of getting out the pieces of the arrow which remained in the wound, which they picked out with an awl. Our men ran to their arms, to endeavour to retake our cattle. By ten o'clock, ten of them were ready to set off. Mr. Read begged them, if possible, to spare the lives of the Bushmen; to endeavour to get between them and the Great River, and to come upon them by surprise. Without this precaution we were afraid they would shoot the cattle and run off. A

tame Bushman from Griqua town went off with them, with his bow and arrows, without being desired.

Our situation was now very distressing, being in the midst of a desert, with three loaded waggons, and not a single ox in our possession to draw them. Five Bastard Hottentots, who were on a hunting expedition, and halted awhile with us in the morning, we knew were to be at some place to the south-west, at above five hours distance. We dispatched four men, to inform them of our situation. Also, lest we should be attacked during the absence of so many of our men, we examined what were our means of defence. We found that three of our people had sold, or rather exchanged, their muskets for cattle at Griqua town, supposing, without any reason but their own ignorance of what remained of our journey, that the dangerous part of it was over when we returned from Lattakoo. Mr. Read told me that the Hottentots were ignorant where or how we were travelling; that they could not understand how the sun at one part of the journey rose on their right hand, and on their left at another; but they had such full confidence in him, that I believe had there been a way by which he could have taken them down to the other side of the world, had he gone first, they would have followed him: of course they had no care, only to follow us. Only five guns were found to be with the waggons; the others had assagays and Bushmen's bows and arrows.

We considered it our duty first to attend to these measures and precautions, after which to have recourse to the grand refuge in times of trouble—the throne of grace. We assembled together, and united in prayer. Mr. Read and Cupido led the worship. We did every thing in our power for the poor wounded man, who had a wife and three small children at Bethelsdorp, ignorant of his situation.

Some of our people were of opinion, that the Bush-

men had been watching our motions the whole way down the river, and had chosen to make their attack at that place, as furthest from assistance. Others, that the Bushmen who had attacked us were in connection with Africaner, a plundering chief, who is the terror of that part of Africa, and that this only preceded the grand attack. Others were certain, that all our cattle would be killed, as it was the custom of Bushmen when they took many cattle at a time, knowing the difficulty of driving away many, to select a few of the best, and to shoot the rest with their poisoned arrows.

All remained awake but myself; but being without means of either offence or defence, and every thing being in as good order as we could put them, I went aside to take a little rest. I had hardly lain down when one came and advised me not to sleep. An hour after, I was informed that our men were in combat with the Bushmen, which I did not believe, having been awake half an hour and heard nothing. At three o'clock in the morning, however, I heard two muskets fired, and then a third. On this I left the waggon, when one of the Hottentots (Boosak) pointed out a great cloud of dust, which the moonlight rendered visible, and was occasioned by the motion of our cattle. They were running quick, for the cloud approached us fast. At length the oxen became visible; but we were afraid to approach to hear the report of our men, dreading that some lives had been lost in the recapture. We were rejoiced to find they had obtained the cattle without resistance. Being night we could not count the cattle, so we were ignorant whether we had sustained any loss. After meeting to return thanks to God for the regaining of our cattle, we went to rest, leaving some to watch.

10th. As soon as day-light appeared we numbered our cattle, and were pleased to find that not one was missing. Our three Hottentots, who were with the cattle, viz. Peekure, Frederic, and Michal, gave us the following account of the matter: that not finding any

pools lower down the dry bed of the river, they went forward till they came to the Great River, which was upwards of twenty miles. They observed, while they halted at the river, some Bushmen at a distance, lurking among the bushes. They had not seen more than four. On leaving the river, the Bushmen followed them, but concealed themselves as much as possible among the bushes. When almost dark, they had taken their aim at Peekure, being a tall and strong man, perhaps supposing if they could bring him down, they would easily overcome the others, who were young. When he found himself wounded, he ran to one of his companions, and desired him to pull out the arrow. He did so; but two pieces of it remained in the wound, which he had the fortitude to pick out with an awl, while the other young Hottentot kept off the Bushmen with his musket, which he fired towards the place from whence he thought the arrow proceeded. They then left the oxen, that they might bring their wounded companion to the waggons. When at a considerable distance they fired two shots, which no doubt were those we supposed we heard. Perhaps the Bushmen did not know that the oxen were completely given up to them, but might suppose the men were concealing themselves among the bushes for their protection, and that the shots fired by them at a distance, as they advanced towards the waggons, were from people coming to their assistance. This is the only way by which we could account for none of the oxen being carried off.

We did every thing for the poor wounded man in our power, by cutting out the flesh all round the wound, administering *eau de luce*, and laudanum to mitigate the pain; but he lay groaning the whole night.

The five Bastard Hottentots to whom we had sent an account of our situation, came to our assistance at five o'clock in the morning, to whom we expressed our gratitude. There being no water for our oxen, we were obliged to depart at ten, A.M. moving slowly for the

sake of our wounded man. At half past one, his pain was so great, that we were obliged to halt at the foot of a mountain composed of black loose stones, and to lay him down under a bush from which he was never to rise. His appearance alarmed us, being greatly swelled, particularly about the head and throat. He said that he felt the poison gradually work downwards to his very toes, and then ascend in the same manner; as it ascended his body swelled. He felt very anxious, often turning on his face, and crying to Jesus for mercy for his soul. He thought he felt the chief strength of the poison to lodge in one of his cheeks, and requested that the cheek might be cut off, which we did not comply with, persuaded that his whole frame was equally contaminated. The Bushman we had with us said in the morning, that Peekure would die immediately on the going down of the sun, which he certainly did; for the sun had not dipped beneath the horizon five minutes before he breathed his last. His countenance was frightful, being so disfigured by the swelling. On his brow was a swelling as large as a goose egg. He has left behind him a widow and three children.

As we were under the necessity of halting all night, though without water, our people fortified the place by surrounding the fires with a wall composed of bushes which they cut down, lest the Bushmen, whom we understood to be numerous in that part, should attack us during the night. We likewise sent forward all our oxen, retaining only as many as were necessary to draw our waggons, that they might get water as soon as possible, which divided our strength, but there was no alternative. Thermometer at noon 76.

On conversing again with the two surviving Hottentots, who went with the cattle for water, we had the following additional particulars. The three went on the 7th to search for a place a few miles below our waggons, where water was reported to be, and were desired, if they did not find water, to send one of their number to

us with the information. They passed the place without observing it; and one of the young men frequently advised that they should proceed forward to the Great River, which certainly was improper, as the cattle, from its distance, must have been as thirsty on their return to the waggons, as when they departed; but he did it with the view of shooting sea cows. Peekure was always against this; but two being against him, they proceeded to the river. While there, they observed four Bushmen at a distance, but did not mind them much. The heat was so great on Thursday, (Sept. 9,) when returning, that they travelled very slowly, but observed no Bushmen. When it grew cooler, they quickened their pace. A little after sun-set, an arrow was shot from behind a bush, but being almost dark, they perceived no person near them. One or two of them fired towards the bush, but saw no effect. By this single shot poor Peekure's death was occasioned. It is remarkable, that he was not invited to come with us from Bethelsdorp on this journey, but he followed us to Graaf Reynet, to request us to take him with us as one of our guards: nor was he, at the time he was shot, desired to go with the cattle; but observing one who had been grumbling at the appointment, he went up to him, asked his gun, and said he would go for him. Thermometer at noon 76.

11th. To our no small surprise and gratification, about midnight we were joined by Mr. Schmelen, a missionary, and several people belonging to the Namacqua mission, who happened to be at an outpost, and heard of our situation from the persons we had dispatched to seek help. Their arrival reminded me of Paul's feelings at Appii-forum: when the brethren from Rome met him, he "thanked God and took courage."* These friends informed us that Bushmen had followed us from the Wa... ll, watching for an opportunity to plunder us: that

* Acts xxviii. 15.

these poor creatures had been so ill treated by the boors from the colony, that they now endeavour to murder every man who wears a hat, which is the only way by which they can distinguish a boor. They are connected with Africaner, giving him a share of what plunder they take, especially if they find powder.

At seven in the morning we interred the remains of poor Peekure, at the foot of the mountain behind our waggons. His body was tied up in his caross, or shepherd's cloak. At the grave Mr. Read gave an address, after which we joined in prayer and sang a hymn.

At ten, A. M. we left Death-vale, and at a little distance we killed a yellow serpent about six feet long, the first of that kind we had seen on our journey. We travelled westward over a deep sandy plain, with hills to the right and left. As all our water was expended, we were obliged incessantly to proceed till we should come to some fountain; but we did not arrive at one till half past ten o'clock at night, when we reached Kabas Fountain, which lay behind a range of mountains which were in view the whole of the day. The sight of water was truly pleasant to man and beast. Here we found our cattle that had been sent on before. Some of our cattle had not tasted water for three days; they drank, and drank again, and seemed loath to leave it.

12th. In the morning we found, that though there was water, yet there was not a blade of grass for our poor worn out oxen to eat; consequently, though the Lord's day, we were obliged to hasten away as fast as possible; wherefore, at ten, A. M. we travelled N. along the foot of Kabas Mountains, over sand and rocks, till near four, P. M. when we came to a romantic corner, where we found Pella, the Namacqua missionary station, and with much pleasure met the brethren. In the evening we had a meeting to return thanks to God for our preservation on our journey. Thermometer at noon 80; at three, in the waggon, while descending the long sand hill to Pella, 98.

## CHAP XXXII.

### NAMACQUALAND.

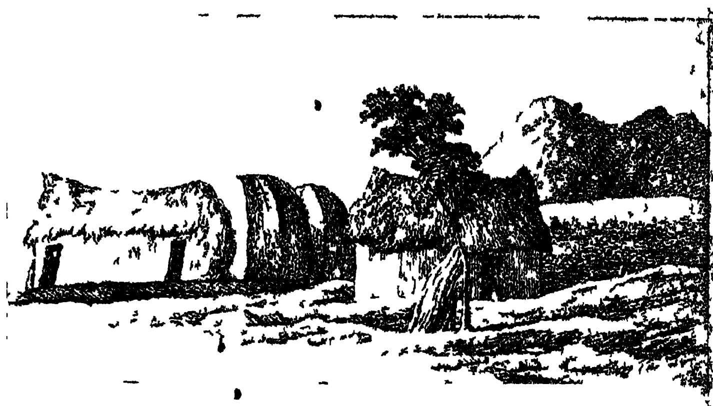
*Occurrences at Pella—Excursion—Singular Disease among Sheep.*

SEPT. 13th.

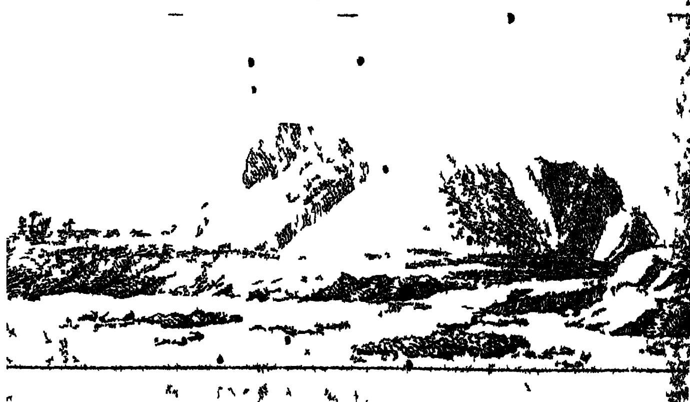
EMPLOYED the greater part of the day in collecting information respecting the Damara, and other nations beyond Great, or North Namacqualand. The Namacquas who were collected to give the information were surprised and amused by many of the questions asked, being unable to conceive why I wished to know such things about a people I had never seen. To observe their significant smile while answering some of my questions was very entertaining. Thermometer at sun rise, 50. At noon, 88.

The Namacquas live in low circular huts, like the Corannas, composed of branches of trees bent, and stuck into the ground at both ends, with mats made of rushes thrown over them. They differ from the Corannas in this, that in the inside they dig about a foot, or a foot and a half into the ground, which they [illegible] to protect them, they say, from the wind. A more barren looking spot can hardly be conceived than Pella, all around being white sand, interspersed with a few bushes, two sides of which space, the N. and E. are bounded by high, rugged, black mountains.

We visited their gardens in the afternoon, the sight of [illegible] it, a gloom on every countenance. It was the se[illegible] month in their spring, many seeds had been [illegible] but most had perished, in consequence of the salt-[illegible]tre with which the ground was impregnated, as soon as they had raised their heads above ground—others seemed struggling to live. I do not recollect observing







a single smile in any countenance, while viewing the garden. The water is the only temptation they have to remain at Pella. The banks of the Great River, which are only about four miles distant, are so covered with rocks that they cannot live on it.

14th. Thermometer at noon, 81. We had still uninterrupted sun-shine, but though cheering to look upward, it was gloomy to look downward, for every thing had a sickly, dying aspect. At dinner a whirlwind came, which filled the house full of dust, and obliged us to spread a cloth over what was on the table till it subsided.

I was greatly pleased with an exercise which Mr. Helm had with the young people in the morning, viz. reading some verses out of the Bible, and explaining them in a simple way by question and answer. As most of the people understand only the Namacqua language, the missionaries are obliged to address them through interpreters, of whom they have two, who appear well qualified for the office—they speak with readiness and apparent interest.

15th. In the morning we took a ride through the kloof, or defile to the Great River. In our way ran a brook of brackish or salt water, which disappeared among sand and appeared again about eight times. We had been only a few minutes at the river when Mr. Read caught a large fish among the stones, which directed the attention of all to the obtaining more, and they obtained near two dozen of various kinds in the course of an hour. Perhaps this little circumstance may increase the comfort of the settlers at Pella, who were not aware that fish could be so easily obtained. The people are not fond of fish, yet to save their sheep, they may be induced to catch a few now and then, which may in time produce a fondness for that kind of food.

The river was bounded by extremely barren and high mountains on each side, which barely allowed it room to flow. Those on the north side are almost black, with

hardly a blade of grass, only a solitary koker tree here and there; those on the south side are composed, some of red, others of brown stone, which appeared as if the surface had been in a furnace, with the ashes strewed over them. The heat which they endure must be great, for their aspect is directly facing the sun. The lively green of the trees which line the river on both sides, forms a striking contrast with the melancholy, death-like appearance of these mountains. The structure of the mountains is their only beauty, which is so diversified and stupendous as to compel one to view them with wonder, though I believe they have had but few admirers since their creation. We rode along the south bank of the river above five or six miles down, when we turned up, by a narrow cut, through the mountains, about two miles of which resembled a giant's stair-case—we ascended on horseback, step after step, which was very troublesome to our horses, as some of the steps were about two feet high, and many of the broad flint rocks over which they had to go, were smooth and slippery. The sun was nearly down before we reached the summit of this narrow pass, which in most places was only a few yards wide; though the sides were many hundred feet in perpendicular height. Some parts of the country at the summit were so thickly strewed with saltpetre, that it appeared as if covered with snow. By digging in the sand at one place we found water to allay our thirst. Then we rode for two hours at a quick rate before we came in sight of the lights of Pella, where we arrived about eight o'clock. We took this circuitous way home, to examine a fountain which Mr. Albricht wished us to see; but our guide forgot to point it out to us when we were passing near it, and as night was coming on before we discovered the error, we could not return to search for it.

We found it would be no easy matter to get away from Pella before the rainy season in January, as a wide de-

sert lies between it and the colony. The missionaries were acquainted with three ways. In the east way, there is no water for three long days' journey—in the middle way, no water for three days' journey, and at that season even the fountain or pool would be dry—the west way is down the Great River for several days' journey, most of the road being stony and rocky, and much exposed to wild Bushmen; after leaving the river there are two long days' journey across the desert to Kamis Mountain without water. The missionaries advised we should remain till January when the rains are expected. The middle road being impassable, and the river road being double the distance, and so rocky as to endanger our waggons, we were resolved to try the eastern road.

16th. Thermometer at noon, 84. A very destructive disease lately prevailed among the sheep in the Namacqua country, which has reduced several persons from a state of affluence to poverty. In the night time, when the sheep are asleep in the kraal, all at once they will start up as in a fright, in consequence of which many of them are found with broken legs in the morning. One man lately lost three hundred sheep in this way.

When a family kill a sheep, they can only obtain a share of it, as the neighbours who all know what has been done, repair to the house, and the whole is eaten up before they leave it. This seems, from custom, to be a kind of law among them, which it would be difficult for a family to set aside. They come at different times of the day to the door of the missionaries, and when they salute them with *Good morning*, it is the same as telling them they have eat nothing that day.

17th. Thermometer at sun-rise 48. At noon, 85. We had a meeting with the missionaries, which lasted the whole day, conversing on the concerns of the mission. The missionaries appeared to be worthy men: and from the extreme barrenness of the soil; the universal sand with which the country is covered; its

nakedness, together with the great heat, they have to endure greater hardships than any of the other brethren in South Africa. They were very anxious that newspapers might be sent them from England, that they might know what was transacting on the great theatre of the world. They agreed that their settlement should be named Pella, as it had been a refuge to them from the ravages of Africaner, as ancient Pella had been to the Jewish Christians when Jerusalem was invaded by the Romans.

18th. Thermometer at sun-rise, 50. At noon, 83. Met with the missionaries the whole day considering the affairs of the mission.

Observing two families removing their huts only to about fifty yards distance, I enquired the reason, and found they had been overrun with fleas, and their removing was in order to escape from them. It is probable the fleas of the old huts would disperse among the surrounding habitations.

19th. Mr. Albricht preached in the morning; after which the church commemorated the death of Christ—Mr. Read preached in the afternoon and I in the evening—about two hundred persons were present at the different meetings.

20th. Held a meeting with all the males belonging to the settlement. The two captains, viz. Owib the father, and his son Bundelzwart with their people, who fled with the missionaries from Warm Bath in Great or North Namacqualand, are resolved to return. Fleurmuis (or Bat) another Namacqua chief also designs to return as soon as he can find a fountain sufficient for his people. The Bastard Namacquas likewise appear tired of this barren place, and propose moving higher up the river. The conduct of the missionaries will depend upon these resolutions being carried into effect—but it is desirable that Pella, or Bysondermaid, be a missionary station to

connect the missions in Great Namacqualand with the colony. All who wish to remove are anxious that a missionary should accompany them, without which I hardly think any of them will remove.

The only objection of importance to their separating is, that it divides their strength, and consequently is likely to induce the plundering Africaner to attack them. Thermometer at noon, 86 : at 4, 91. The day generally increases in warmth till four o'clock, after which it gradually becomes cooler.

The flies are very numerous and very troublesome all the year. They have a strange method of obtaining temporary relief from them. They rub milk over their sheep, and placing them before the door, drive out the flies, which instantly light upon the sheep whose backs are wet with milk, when they are driven to a distance.

21st. The people again assembled, when they agreed to establish among them the same laws which have been adopted in Griqualand; they chose persons who were to act as judges in conjunction with the captains, and fixed upon the limits of the land which they occupy, where the laws are to be enforced. Encouraged the people to begin some trade with the Corannas, Great Namacquas, Damaras, &c.

Thermometer at noon, 82. Many clouds were seen this day at the bottom of the horizon towards the S.W. which occurred several times before, but they never approached nearer. It was near the close of the rainy season at about seventy miles distance in that direction, yet there was constant sun-shine at Pella, without a minute of interruption, and no rain was expected before December or January.

I wrote a conciliatory letter to Africaner, to bring him, if possible, to consent to live in peace with the missionary settlements. I made up a present to accompany the letter, which two Bushmen engaged to convey to him.

The missionaries say that the Namacquas are naturally

a timid people. For a long time after they had fled across the Great River, from a dread of Africaner, the least rising of dust or sand excited great consternation; they were sure it was Africaner coming against them. Few of them are tall, and generally they are of a slender make.

The inhabitants of Pella living entirely on their cattle, and having no trades and few wants, seem to spend most of their time in little groupes conversing together, with the exception of those who understand and love the gospel, their conversation must be extremely frivolous. The only occurrence I observed, was the departure of their cattle in the morning, and their return in the evening. They are a very honest people, so that I was informed that stealing is a crime little known among them. The water they use is a little brackish and of an aperient quality.

I observed on a prickly bush a beautiful insect, about half an inch long, covered with scarlet, with yellow spots here and there. Though it had wings it seemed not more inclined to use them than a tame duck. What chiefly drew my attention to it, was its manner of descending the bush when disturbed; it drew in its wings and its body, till it became as round as a pea, and rolled from leaf to leaf till it was lost in the grass. This the same creature did several times when I attempted to touch it.

The missionaries meet with the people twice every day for instruction, and three times on the Lord's day. The number of men belonging to the settlement is one hundred and seventy-four, women two hundred and three, young men twenty-two, young women forty six, children one hundred and ninety-one. The church consists of nineteen members, and the school contains one hundred and fifty. Mrs. Ebner and Mrs. Helm taught twenty-five girls needle-work.

## CHAP. XXXIII.

### *Account of Great Namacqua Country.*

I HAD a meeting with two Great Namacqua chiefs and several others, from whom I derived the following information respecting that country.

It lies N. and S between the Great River and the Damara country, which is about twenty-five days' journey in an ox waggon, or nearly five hundred miles, not in real latitude, but in travelling. It lies chiefly along the sea coast, or Ethiopic Ocean, and does not extend up, or east, from it above ten days' journey. It is, in general, hilly and stony The inhabitants have a word in their language to express a supreme being, viz. *Suiquap*, or wounded knee, but they know nothing of him; nor do they know that they have souls, but suppose they die as the beasts do. When there is an eclipse of the sun or moon, they are much alarmed, for they expect great sickness will succeed. When certain stars appear in the heavens, they expect certain roots which they eat will then be ripe, and dig for them accordingly. When they see the planet Jupiter, which they call *Koumhoop*, they say, now is the fruitful season. The name signifies *lambs loose*, or lamb time Three stars in a row (or Orion's belt) which the Dutch call the three kings, they call *Kooreekoo*, or wild horses The sun they call *Soorus*; and the moon, *Kaap* All the stars together they call *Kameroo*. When they observe any luminous appearance, resembling the Aurora Borealis, they consider it as an unlucky sign They know no more of the world than what is round about them. They dance to music from flutes made of reeds and the root of the camel-thorn tree, and use drums made of skins. They manufacture wooden vessels for holding milk, and bowls, assagays, rings, axes of iron, and knives; they dress hides, and dig wells, &c.

They abound in horned cattle, goats and sheep; taking care of which is the only work assigned to their children. The women make mats of rushes for covering their huts, milk the cows, build the huts, and dig roots for food. When they marry, the husband gives cattle to the parents of the female, and also slaughters some for a feast. The sports of children are, riding on sheep, shooting or throwing arrows at each other, and frequently combats with small stones. Two parties often have a set fight; they who conquer seize on the cows of their opponents and drink their milk, after which they return them.

Parents appear to have an affection for their children, and seldom beat them, even when they deserve it; but the children, when they grow up, often beat their parents. Should any of them happen to break a limb, they tie splinters of wood round it, like a boot, which is worn until the limb be healed. They are generally kind to the sick, and rub over with fat those parts where the patient feels most pain. They are afraid at the approach of death, but none could inform me of the cause of their fear. Some of them treat their aged and infirm friends with kindness, but others, when they are about to remove from one part of the country to another, make a small inclosure with bushes, in which they put their aged father or mother who cannot walk, and leave with them some food and water, perhaps a sheep, which is intended to be their last food, after which they leave them to die: some, from poverty, can leave them nothing. They bury their dead in a round hole.

They exercise something like witchcraft, for when a person is in great pain, they frequently perform some motions over the place where the pain is; sometimes they let a small piece of wood drop upon it from their nose, which they assert came out of the sick person's flesh. At other times they kill an animal, and make a plaster of its fat, which they lay over the place, accompanied

with many motions of a singular kind They likewise frequently make an incision into the part where the pain

They are greatly afraid of the meteor which is vulgarly called a falling star, for they consider it a sign that sickness is coming upon their cattle, and to escape it they will immediately drive them to some other parts of the country. They call out to the star how many cattle they have, and beg of it not to send sickness. It is very rare for a Namacqua to leave his own country, even on a temporary visit to another.

The population has been reduced by the wars of former times, and by feuds among themselves. Their wars generally originate in disputes about cattle, in which consists their wealth, and frequently in one tribe [illegible] its superiority to another, which rouses the pride and rage of the party insulted, they fly to arms merely to ascertain which tribe is strongest Their object in war is to rob each other of their cattle, and this gives rise to their fighting; of course, their battles are always in the vicinity of their cattle kraals. They take prisoners from each other, some of whom at the conclusion of the war are killed, and others liberated Some of the Great Namacquas have travelled as far as Cape-town, have wondered at what they saw there, but none have ever attempted to imitate any thing which they saw, for they have no ambition to differ in any thing from the manners and customs of their forefathers

Their principal method of killing game is, by a whole kraal or town turning out and forming themselves into a circle, surrounding the ground where the game is supposed to be, then contracting the circle till the game is brought within a small compass when they attack and kill them with their assagays or spears.

Old age is very common among them, and you will frequently meet persons so infirm by age, that they are incapable of moving. The eldest son in the family inherits all his father's property. if any other brother

obtains any thing, it must be by dint of fighting. What is a very unfeeling custom is, that the poor widow gets nothing. Their only liquor, as among the Bushmen, is made from honey.

When their sons are declared to be men, they erect a shed, kill an animal, and tie its fat on his head and round his neck, which according to custom he must wear it till it gradually rots and falls off. They likewise cut several strokes on his breast with a sharp instrument. They also collect all the milk belonging to the kraal, with which they make a feast in honour of the occasion; after which he remains eight days under the shed, when they have a dance. The entrails of the animal which was killed at the commencement of the ceremony, being dried and pounded into a powder, are now mixed with water with which he is rubbed all over, and he is then declared to be a man in the presence of the whole kraal. During the ceremony he is allowed only to drink cow's milk; should he taste any other food, all that is past of the ceremony must be repeated. He who does not submit to this ceremony eats only with women, and is despised. When a man, for the first time, kills an elephant, sea-cow, or rhinoceros, particular honour is attached to him, which is expressed by insignia similar to those in Europe, only made of different materials. They compose rings of the entrails of the slain animal, which they put on his arm, and these he constantly wears.

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*Names of the different tribes, and their chiefs, in Great Namacqua country.*

| TRIBES. | CHIEFS. |
|---|---|
| *Kaminuqdaas* | *Karrimeoss.* |
| *Karakakoois* | *Kachap*: these live on the coast. |
| *Okais*, or Mountain Tribe, | *Kandelaar*: these live on the Karis Mountain. |
| *Naumakasii* | *Karrawap*, near the Fish River. |

| | |
|---|---|
| [Name of tribe unknown] . | *Saugamap*, near the same |
| *Kaup*, a numerous tribe . . | *Saumap*, more to the north. |
| *Kaikaup*, ditto . . . . . . | *Karramap* farther to the north. |
| *Koomuss*, . . . . . . . . . . . . | [Chief unknown] |
| *Kookaus*, . . . . . . . . . . . . | *Haukaumā*, to E. or up from coast. |

## CHAP. XXXIV.

### *Account of Damara Country.*

THE Damara country lies along the W. coast of Africa, immediately N. of the Great Namacqua country, about twenty-five days' journey beyond the mouth of Great River. The people are divided into two classes, the rich and the poor. The latter live in the vicinity of the ocean, and frequently engage as servants to the Namacquas. The riches of the other consist in cattle. They work a little in iron and brass, making assagays, knives, and rings. There is a copper mine in Damara, from which they manufacture rings for the ears, arms, and legs, with which they carry on a trade with their neighbours. They also manufacture iron vessels. Their houses resemble those of the Hottentots, shaped like baker's ovens. The poorer sort cover themselves with grass and cow dung: the richer are clothed with cow skins. They are as black as the natives of Mosambique on the eastern coast, and like them have large lips, and their language is similar.

Five tribes compose the Damara nation, 1st. Kuiwip, on the sea coast.—2d. N. of them is Komass.—3d. Houdami—4th. Soudamma, to the eastward—5th. Koop. The poor Damaras are called Gauw, and the rich Goomacha. The Damaras are a numerous people in the estimation of the Namacquas.

Their chief amusement is dancing to music from a reed. They beat also on an instrument made of skin, resem-

bling a drum. On such occasions they have their oxen collected, and dance before them, as the property they chiefly delight in. They instruct their children how to kill lions, and to make troughs of wood for their cattle to drink out of.

Marriage can hardly be said to exist among them. They take a woman and keep her till they are tired, or quarrel, or see another they like better. Circumcision obtains among them. They also, like the Namacquas, are terrified at the approach of death, but I could not learn the cause of their fear. They are kind to their friends in war, for if any of them be wounded, they carry them off the field.

On the death of a rich man, they cover his grave with the horns and bones of the cattle he had killed when alive, as a proof, from their number, that he was rich. It is wonderful that in every country riches attach more importance to the possessor than real worth or excellence, which proves the universal degeneracy of taste and wisdom. Riches cover a multitude of imperfections. While the worthy poor man is forgotten in a day, the unworthy rich is remembered long. Such distinctions are unknown beyond the grave. There, character depends on genuine worth.

The Damaras are often at war with the Namacquas. These wars are generally in consequence of their stealing women from each other. In these, their endeavours are directed to the obtaining each other's cattle. The prisoners taken by the Damaras are not put to death, but are made either servants or interpreters.

If strangers visit them peaceably, they are kindly treated. They have gardens surrounded by hedges, in which they raise calabashes, pumpkins, &c. The men wear no clothing except a small apron before, and the women a piece of skin wrapped around their middle. The country has few hills, few trees, hardly any bushes, but much grass, though the soil is chiefly sandy. I could only hear of two rivers, the Noeyop and the Nossop.

# CHAP. XXXV.

*Nations beyond Damara.*

Of these very little is known by the Namacquas. There is a nation on the sea-coast called Kabbe, who are black, and their hair like that of the Hottentots, grows in little woolly tufts. From these people the Dutch, in the days of the slave trade, frequently brought slaves. They manufacture several articles from iron which they sell to the Damaras. There is also a nation called Naviss, which is reported to be a numerous and powerful people. They live more to the eastward, or higher in the interior than the Kabbe.

The little information which I could obtain concerning the nations beyond the Great River on the western shores of Africa, convinced me that it would be highly gratifying to the society, and likewise to the public at large, to cause these countries to be explored, because it is probable a most extensive field would thereby be laid open for the exertion of christian benevolence. My fellow-traveller Mr. Read, and the brethren at Pella, entertained the same sentiments. Accordingly it was proposed to Mr. Schmelen, an active zealous missionary, that when the rainy season commenced, which usually is in January, he should first explore the mouth of the Great River, to see if there be any spot suited for a missionary station, and if there be any safe harbour or anchorage for ships, by which goods from Cape-town might be brought by whaling vessels to the missionary settlements on the Great River, which would be a great saving of expense to the Society, and of toil and peril to the missionaries. It was proposed that he should then travel along the shores of Great Namacqualand, searching for inlets, harbours, rivers, fountains, and land capable of improvement—that he should ascertain the number of inhabitants, their manners and customs, whether willing to receive instruction among them, and various other

circumstances which were stated to him—then, if he found it practicable, that he should proceed along the Damara coast, making the same enquiries, without attempting to proceed farther in a northerly direction, but that he should obtain all possible information concerning the nations beyond the Damaras.*

## BUSHMEN.

It is difficult to ascertain, with any precision, what may be called the Bushmen's country; the people live in so scattered a manner, and so frequently take up a temporary residence in various parts of South Africa. The greatest number of them seem to reside upon the four rivers which may be termed the four sources of the Great River, viz. the Malalareen, Yellow, Alexander, and Cradock rivers, which lie towards the eastern coast of Africa. Caffraria, and the countries of the Tambookies and Mambookies are between them and the Indian Ocean. Some of them wander about the sides of the Great River from the junction of the four rivers which compose it down to the very mouth. The tribe of Bushmen who live towards the mouth of the Great River are called Navii Ikaa. The name Bushmen perhaps originated from two causes: 1st. From their country, which lies between the Great River on the north, and Sneuberg, &c. in the colony on the south, and is bounded by Caffraria, on the east, being almost destitute of trees, but much of it being covered with bushes: 2d. From their method of assault, as they never attack man or beast openly but from behind bushes.

I understand that some of them have a confused idea of a Great Being, and actions which they consider it impossible for man to effect they ascribe to that Being, but they have no knowledge that they are possessed of souls any more than beasts; of course they have no knowledge of a future state of existence. The inhabitants of the

* Intelligence has just been received of Mr. Schmelen's return after a journey of five months in these countries, some account of which will be inserted in the Appendix.

middle regions of Africa, such as those nations on the coast of Guinea, and in the interior from it, have some confused idea of an existence after death, for many of them who have been dragged from their native climes to slavery in our West India Islands have derived comfort in their doleful condition, from the forlorn hope, that when they die, they shall return to their own country but this superior knowledge may arise from two causes, their being much nearer to Judea the fountain of all sound knowledge of God: and likewise to Arabia, the original seat of Mahometanism; and especially from Mahometan Moors frequently traversing these regions. But those parts of South Africa which are inhabited by Hottentots, Caffres, Bushmen, Corannas, Bootchuanas, Namaquas, and Damaras, have been far more distant from these sources of information, and perhaps in some parts so separated by trackless and waterless deserts, that few persons possessing any valuable information have been able to cross them, consequently it is not wonderful to find these nations who live at the southermost parts of the earth, which were inaccessible before the days of extended navigation, so ignorant of revealed truth. But the God of heaven, who is rich in mercy, has in these last days led men to find out methods for circumnavigating the globe, and carrying his treasures of truth into every land.

The Bushmen are said to be kind to their own offspring, though there are frequent instances of women who have had children murdering them, if the father refused to provide for them.

The chief amusements of their children are shooting arrows at insects and beasts, and throwing assagays. Their only employment is to fetch water for the family. The parents only teach their children how to act in war, and counsel them to be faithful to each other. They very seldom chastise their children, but when they do, even the least of them will resist by throwing stones at their [illegible]nts.

They make nothing but bows, arrows, and pots of clay. They generally carry their water in ostrich egg shells, and the shell of the land tortoise; they likewise use the latter as a dish, out of which they eat.

They use no form in their marriages. A young man courts the object of his affection—teazes her in the night time to take him to be her husband, and will sometimes pull her out of the hut while asleep, and teaze her till he obtains her consent. He need not ask the consent of her parents, or even tell them, but on marriage he makes a feast for them, when he gives them a present of a bow and arrows, or an assagay, or a skin sack.

The prevailing diseases among them are fevers and consumptions. They use no medicines except a certain root. They have also what they term a snoring over the sick, when they pretend to take animals from them. When any of them has a broken limb, they sow a piece of skin tight round it. They are considerably affected when any person is likely to die, and make lamentations over him, and continue doing so for several days. The friends of the deceased attend his funeral; and when buried, they deposit his bow and staff into the grave, and surround it with a hedge. Sometimes when a person is sick, they will send for one who is reputed a witch or wizard, who dances round them, and exercises some pretended influence. They believe that such a person has power to inflict death; indeed they think that but for them no person would die.

They sometimes quarrel among themselves, and fight with their poisoned arrows, but generally these quarrels are soon over, when they become good friends again. The manner in which any discover superiority of talent is by speaking more fluently, making better bows and arrows, and being more expert in shooting game. They have frequent wars with their neighbours, as well as among themselves. Their wars with their neighbours arise from their stealing cattle from them; and those

among themselves are about their ground, for each has a range which he calls his own, so that if others pick roots used for food from it, or gather honey on it, they are considered as aggressors.

Their number cannot be great—not more than a few thousands. Some of them begin to keep cattle, which they never did before. When the ground is so dry that none of their instruments can penetrate it, so as to dig up roots, they suffer exceedingly. Their huts are the smallest of any of the nations I visited, and many of them have not even that accommodation, but sleep in dens and caves on the mountains. Their country being next to the colony of Good Hope, some of them have seen the habitations and other conveniences of civilized men, and likewise those of the missionary stations, but they do not consider their condition as worse than the condition of the civilized. When people are kind to them, and gain their friendship, they may be confided in, but if they are offended, they will try to murder in revenge for the offence.

They have no other animals than dogs, and they use them well. They often obtain game by means of their bow and arrows, and also by making deep holes in the earth, into which the game falls, and sometimes by poisoning the waters to which the animals come to drink. They are all fond of tobacco. Many of them live to a considerable age. They make no provision for tho whom they are to leave behind when they die.

The Bushmen near the mouth of the Great River, on the birth of their children, rub them all over with sand, and, when a week old, burn off all the hair that may be on their heads with withered grass, because they think the first hair is not good. Whether the custom be universal among that people I could not learn.

The Bushmen and Namacquas affirm, that persons undergoing a certain process cannot be poisoned. They allow scorpions and two kinds of serpents to sting them

in many different parts of the body, after which they swallow some of their poison, which they think counteracts the effect of the sting. They affirm that if a person who has undergone this preparation, is walking, and meets a serpent, if he takes the jackal's tail which he carries, and rubs off the sweat from under his arms and throws it before the serpent, he will stop and allow himself to be taken.

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## CHAP. XXXVI.

*Departure from Pella—Crossing a Desert—Arrival at Water—Reach Silver Fountain—Conduct of Scorpions—Cure of sting—Death of Mrs. Sass.*

SEPT. 23d.

OUR business being settled at Pella, and having obtained all the information we could respecting the countries beyond them, we prepared for our departure across the desert. It was long before the oxen were yoked, as some of them, being young, were unwilling to commence a life of servitude; one in particular made a strong resistance to the yoke They were obliged to hold him, lying on his side on the ground, before he would allow the yoke to touch his neck. At length all being ready, we went into the meeting, and joined in prayer with the people that we might have a prosperous journey by the will of God, after which we bade them farewell, and departed about four P.M. accompanied by Mr. Albrecht and Mr. and Mrs. Helm, and continued travelling until half past nine, when we halted without coming to water, owing to the bushes becoming long and the ground uneven. The night felt very cold after the powerful heat of Pella.

23d. The ground was covered with white frost in the

morning. Thermometer at sun-rise, 40. On looking round I observed that though the ground around was level, it lay as high as the tops of the highest mountains on the side of the Great River to the north, so that we had certainly been ascending the whole journey of the past day. We departed at seven A.M. and reached Rosine Fountain (Raison) at half-past nine. Travelling S.W. by W. Thermometer at noon, 78.

There is a species of serpent which, on seeing man or beast approaching, endeavours to get to the windward, when it spits its poison that it may be blown into the eyes of the enemy. If the least particle gets into the eyes, the person will be blind for some days. This is the means of defence with which Providence has furnished it. The missionaries remark, that in Namacqua land, where there is good ground there is no water, and where there is water there is no good ground.

Departed at four P. M. after the oxen had taken their last draught, till they should have accomplished a three days journey, over a desert of sand. We were favoured by a cool afternoon. As we passed along I observed an insect that emitted a sound resembling the Scotch bagpipe.

21th. At two o'clock in the morning we had to encounter a sand hill which was a formidable obstruction to our progress, and greatly fatigued our oxen. In ascending it, the wheels nearly sunk to the axle. Every one aided them with all his might. Thermometer at sun-rise 46. Halted at seven, after continuing fifteen hours in motion, without water. Wherever the eye turned there was nothing but the perfection of sterility: the hills appeared a brown burnt colour, and the plain was deep sand, strewed with tufts of withered grass. The consideration of being so far from any cooling stream or fountain of water, no doubt added to the gloominess of that desert, to which there was no visible termination. Adam Kok, a captain of the Griquas, once nearly lost his life in

crossing the same desert. Two horses which he rode died, and he would have died likewise, had not some who accompanied him persevered in throwing cold sand on his breast till he reached water.

While I was sitting in a retired corner under a rock, a little pretty solitary bird hopped around me, within a yard's distance, unconscious of danger from the human species. I did nothing to injure our character in its estimation. Mankind must be a rare sight to an inhabitant of such a desert. It seemed to come as if on purpose to divert my attention from the dreary scene before me; if so, it effected its purpose, for the sight of it led to a train of thought very different.

Departed from the range of rocks where we had halted to rest ourselves and oxen, at noon, when the thermometer was 76. We had been travelling in deep sand all day. The lowing of the oxen and the howling of the dogs for water, were painful to hear, and it was more painful to reflect how much more fatigued and thirsty they must be before any relief could be obtained. The Hottentots in such a case say, "Shut your eyes and ears, and press forward till you get out of such a country as this:" that is, do not from pity to the oxen halt, for that would only increase their misery, by detaining them longer from water. The sand with which the country is covered is red.

At nine, P.M. we passed some Bushmen who were sitting round a fire at the foot of a hill. A Namacqua, whom Mr. Albrecht had sent forward with his horse and oxen, he found loitering with the Bushmen instead of hastening forward to water, to save the life of his horse, which could not endure thirst so long as an ox. This lazy man said that he could not go farther till he had had a sleep; so we left him, but drove on the oxen and horse. At midnight the cold was piercing and the sand deep, especially while travelling over heights. Travelled S. W. by W.

25th. A little before sun-rise our loose oxen instantly

set off at full speed towards a corner among hills. They had smelled water, but though there certainly was water in the corner to which they had hastened, yet there was none above ground, and they felt disappointed. They stood snuffing in the air in every direction for the space of a minute, after which they again set off full speed in another direction, and were not disappointed, for they came to what is called Quick Fountain, which consists of two pools of water. They all rushed into the pools, and the sheep and dogs, who reached the water nearly at the same time, pushed under the bellies of the oxen, and all drank together, at least as many as the pools could hold. Such as could not gain admission ran with violence against those who were standing in the water, by which they obtained as much room as permitted their mouths to reach it. Several went away twice, as if satisfied, but soon returned to drink more. It was extremely difficult to detain the oxen that were yoked in the waggons till their yokes were taken off. As they got free, every one ran towards the water, without waiting for his fellow. None of them had tasted water for thirty-eight hours, perhaps some of them for several hours longer, and had dragged waggons through deep sand for about ninety miles. It was remarkable, that not one ox perished in the desert, for which we met to give thanks to Him to whom it was due. Quick Fountain proceeds from the bottom of a mountain composed of one solid rock. Travelled S. W. by W.

We intended to have left Quick Fountain, in consequence of the great scarcity of grass, at noon; but the oxen had strayed in search of grass, and could not be found. Bushmen being in the neighbourhood, we were anxious respecting their safety. I was amused by seeing the Hottentots shoeing an ox, that walked lame in consequence of his hoofs being injured by the sharp stones. He lay, with his legs tied together, on the ground, while they fastened shoes of skin over the hoofs.

26th. I was glad to hear, immediately on awaking in the morning, that during the night the oxen had been found; but they said we must leave Quick Fountain directly, as the oxen could get nothing to eat. We accordingly got all in readiness by eight, and departed. Thermometer at sun-rise 44: noon 62. Our approach to the Ocean was both felt and seen; felt by the coolness, and seen by the heavens being covered with clouds, a sight we had not beheld for several months. We travelled westward among low hills till we came to grass, at three, P. M. where we halted, and attended to worship while our oxen were feeding.

On the driven oxen coming up, we found they had been obliged to leave one ox behind, being unable to walk farther. On numbering all our cattle, we found two others were missing, when we dispatched three Hottentots, and a Bushman, who had accompanied us from Griqua town, in quest of them: the former taking their guns, and the latter his bow and arrows, and some provisions for their support.

There being no water, we were obliged to depart at six, P. M. and push forward on our journey to the westward, among low rocky hills, till half past ten at night, when we arrived at Silver Fountain, the residence of old Cornelius Kok, and our missionary friends, Mr. and Mrs. Sass, who received us with much pleasure.

27th. The morning light discovered to us where we were. It was a valley of several miles in circumference, surrounded by barren rocky mountains, having three or four openings between them for getting out of the valley in different directions. The grass being eaten up in the valley, and its roots invisible, nothing but hard earth appeared, which gave to the whole scene a most naked, gloomy appearance; but on the return of the rains, when the grass springs up, the appearance must be greatly improved. All live in huts covered with mats of rushes, the

same as the ordinary Hottentot houses, only those belonging to Cornelius Kok and Mr. Sass are much larger, so that a person can walk about in them.

In the afternoon I visited, with Mr. Albrecht, the grave of his deceased wife, formerly Miss Burgman, who, after a fatiguing journey of several months from Cape-town, in which they lost about forty oxen, died on the eighth day after her arrival at Silver Fountain. Her disappointment on experiencing hardships she never expected, no doubt contributed to hasten her dissolution.— She had been in that land some time before, viz. at Warm Bath, beyond the Great River, and fled with the others from the plundering Africaner. The women, for some time before their flight, sat up whole nights together, apprehending an attack every moment. From what she mentioned to Mrs. Sass, she had expected no such extreme trials, which is not surprising. She had a fine understanding, well cultivated, but of a feeble constitution, ill suited to bear the deprivations to which a missionary is sometimes subjected. However, I have no doubt but the exchange of worlds was most happy for her.

Mrs. Sass, a most lively, well informed Christian, was ill of the tooth-ache on our arrival, but during the night she was relieved. She appeared remarkably qualified to be the wife of a missionary. Mr. Sass is evidently a man of ingenuity. He had made a black hat for himself of skin, which, without exact inspection, would have been taken for English manufacture. His black skin trowsers had also much the appearance of cloth: his shoes, likewise made by himself, were the best imitation of English shoes I had seen in Africa: his tin boxes were a tolerably good imitation. They appeared to live very happy together in the midst of a barren wilderness. Thermometer at noon 76.

They were at Silver Fountain only as a temporary residence, till their ultimate destination should be determined upon. They had an opportunity of teaching a few

young people to read, and to inform them of the things of God, likewise of instructing the parents morning and evening; but many of the people were gone, and old Kok had it in contemplation to retire to Griqua town, to end his days with his sons and other relations who live there. It was therefore, after much deliberation, resolved that Mr. and Mrs. Sass, together with Mr. and Mrs. Helm, who were present with us from Pella, should go to the kraal of Orlams on the Great River; to which proposal the parties agreed, and seemed all pleased with the prospect of reaching a greater and probably more permanent sphere of usefulness.

28th. Mrs. Sass remarked to me in the morning, that though the preservation of children in London, who are exposed to so many carts and carriages, is considered a remarkable providence, yet that here, divine providence is still more remarkable; for almost every fly, and every insect that crawls upon the ground, is furnished with poison, and they are often creeping about children while rolling on the ground, yet they are very seldom stung by them. "For example," said she, "the scorpion is perhaps the most venomous of all creatures, yet lately, in the course of one month, we found twelve scorpions in our house, under stones which supported our chests; and once we found a centipede (or creature with a hundred feet) in our bed, which is very venomous."

In order to exhibit something of the nature of the scorpion, they dug a hole, into which they put four of them. They soon began to fight till they killed one another.—Their mode of fighting was curious. Having two claws like a crab's, with these they attempted to seize each other by the head. When one happened to be thus caught, he seemed sensible of his danger from his opponent and cried out; but the other, regardless of his cries, turned round his tail and gave him one sting: the one that was stung, as if aware of its mortality, resisted no more, but lay down till he died; the other, as if aware

of the same thing, gave himself no further trouble. They all had the same method of fighting, and all the vanquished acted in the same manner; after which the surviving conqueror was also put to death by Mr. Sass, as a creature dangerous to be allowed to live.

The remedy which the natives apply when stung by such creatures, is putting a living frog to the wound, into which creature it is supposed the poison is transferred from the wound, and it dies; then they apply another which dies also: the third perhaps only becomes sickly, and the fourth no way affected. When this is observed, the poison is considered to be extracted, and the patient cured. Another method is to apply a kidney, scarlet, or other bean, which swells; then they apply another and another, till the bean ceases to be affected, when they consider the poison extracted. Thermometer at noon 86.

The rainy season at Silver Fountain was nearly over, but the rain had been so scanty, that not a blade of grass had appeared; of course their prospect was gloomy. Though I had preached the night before, Mrs. Sass requested that, as she had not heard an English sermon for a long time, I would preach again in the evening, when she would be able to attend. I did so, from Matt. xxiv. 14. but little did she or I imagine that the last sermon she was to hear on earth was to be preached at her own request. During the remainder of the evening she conversed cheerfully, and manifested no ordinary degree of good sense.

29th. About two o'clock in the morning Mrs. Sass was taken very ill, and it was not many hours before she was convinced that death was approaching, and calmly gave directions concerning all her affairs. Being asked by Mr. Read, if her hopes were bright, she answered she could not say that they were bright, for she was enduring great pain, but she could say they were stedfastly fixed on that great truth, "that Jesus Christ came into the world to save sinners." About five, P. M. she expressed a desire

to see me, when I stated to her some of the leading truths of the word of God. After this she desired to see Mr. Read, to tell him what text he should improve her death from, to the people. On his coming, she desired it might be from Eph. ii. 8,—"By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." While we were all standing round her, without any struggle, she gently breathed her last. She indeed seemed to be fallen asleep. By her death, her husband lost an affectionate, excellent wife, and the Society a valuable missionary. Mysterious are the ways of God! Mrs. Albrecht and she, of whom great expectations were formed, both died on the same spot in the wilderness, the one soon after the other, and before either had reached a settled missionary station! It is also remarkable, that we should have come just in time to witness her exit to the upper world. Our presence was also helpful to her afflicted husband, who otherwise would have been left alone among a few ignorant Hottentots.

The loudest thunder I ever heard was about noon.—One peal had five or six reports or explosions, louder than a thousand cannon going off at the same time, which seemed to be only a few yards distant. I felt a headache immediately after, which continued the whole afternoon. I walked out, and witnessed with pleasing wonder the forked lightning darting among the neighbouring hills. There was a heavy gale of wind before the thunder, but it ceased with it. We had intended to have left Silver Fountain during the day, but we could not leave Mr. Sass in his painful circumstances.

30th. We resolved to put off our departure till the morrow, for the comfort of our bereaved brother Sass, and to assist in conveying her remains to the house appointed for all living. Preached in the evening in reference to Mrs. Sass's death, from 1 Thess. iv. 13, &c.—Thermometer at noon 72.

October 1. At seven in the morning we followed the

remains of Mrs. Sass to the grave, where Mr. Albrecht gave an address from John xi. 11. "Our friend Lazarus sleepeth." Mr. Read afterwards preached in the meeting place from the text she had selected for the occasion.

## CHAP. XXXVII.

*Leave Silver Fountain—Meet a Boor—Knew nothing of the state of Europe—Reach first House in the Colony—Come in sight of Ethiopic Ocean—Mosambique Slave—Great heat—Bad Water.*

At one, P. M. we proceeded on our journey, drawn by oxen belonging to Cornelius Kok, which were lent to assist us for two or three days. Thermometer at noon 84. As I walked along I almost trod upon a serpent; it hissed with all its might. We were told, that in Namacqualand it frequently happens, after rain, that so many serpents come out of their holes, that it is very difficult to walk without treading on them. We halted about ten, P. M. among hills, and without water. The way was circuitous, in consequence of the hills, but always inclined to the S. W.

2d. The rising sun discovered that we were surrounded with beauty: the bushes were all in flower of various colours; but the prevailing colours were yellow, white, and pink of different shades. We had observed no dew for a long time till now; the bushes were sprinkled with it. We moved at six in the morning, and halted at Majis Fountain about half after seven: the road was hilly. A boor and his wife halted with their waggon, the first person belonging to the colony we had seen for near five months. We enquired if he knew any thing of the state of Europe, or of the war, or about Cape Town; but he knew nothing about any of them. He said the Field Cornet had lately got some papers and letters sent him by the Landdrost, which he thought might be for us. We sent off a messenger directly to inquire, though it

was near twenty miles distant. The boor gave us some flour and bitter oranges, and some milk, which were very acceptable. Their infant child had a hare lip, which we recommended to them to get closed by a surgeon, to which the mother objected by saying, that as God had appointed it, she would not alter it. Upon the same principle I thought if she should happen to have her leg broken, she ought by no means to have it set, but should allow it to dangle at the end of her stump during the remainder of her life. He had set out on a journey to Cape-town to obtain grain; but having, about half way, obtained a sack of wheat for an ox, he and his family returned. They attended our worship, after which we presented them with some tracts in the Dutch language. They lived at a little distance, to which they set off about noon, so that they would come upon their slaves at a very unexpected season. Thermometer at noon 79.

At four, P. M. we proceeded on our journey over a hilly road. About five we killed a large puff adder about five feet long, and in the middle nearly the thickness of a man's leg. At seven in the evening we came to the first boor's house in the colony. His name is Lear: he has had ten daughters, who are all married. The parents were not above forty years of age. Their servants are Hottentots and have the appearance of extreme wretchedness, being covered with tattered skins worn by the sheep of former times, and their bodies so filthy that they seem not to have been washed since they were born. The lady sits with a long stick in her hand, commanding in the tone of a general, and her orders are instantaneously obeyed.

The chief articles visible in the house were skins. There was a low table, and three things which had once been chairs. In the corner there was a space enclosed by a mud wall, about eighteen inches high, with some skins spread on the floor of it, which probably was the family bed. Their son, a tall young man of eighteen years of

age, was lying on his back in it, gazing at the strangers. His name was Daniel, and the place where he lay resembled a den. They were very kind to us, furnishing us with plenty of milk, some butter, and a small loaf, which were valuable articles to people in our circumstances.

3d. Mr. A. preached in the morning. Thermometer at noon, 80: at three, P. M. 94, at which time we left Lear's Place in hopes of reaching his mother's and preaching there. At six, P. M. we came to a Hottentot kraal, where we would have halted for the night, but their fountain was dried up, so that they had no water for man or beast, and were to remove from it on the morrow. From their own account they had once a better place, but a boor having asked permission first to sow a little corn, then to erect a mill, they allowed it; after which he applied to government for a grant of the whole place, which they promised, not knowing that it was in possession of these Hottentots; of course they were d[illegible] from it.

An old Hottentot told us that he remembered the time when the boors were all within five days' journey of Cape-town, and the country was full of Hottentot kraals; but they have been gradually driven up the country to make room for the white people.

At sun-set we had our first sight of the Western or Ethiopic Ocean, it being nearly half a year since we lost sight of the Eastern or Indian Ocean on the other side of the continent. This is, probably, the first time that the continent of Africa has been crossed so high up in the interior. Our journey across the continent being terminated, our way now inclined to the S.E. instead of the W.

At eight o'clock we arrived at Mrs. Vandervesthuis's* Place, and were kindly received by the old lady. Mr. Read preached to her numerous family of slaves and Hottentots.

* Which signifies, from the west house.

4th. Mrs. Vandervesthuis's slaves, &c. crowd the house. She said, in their presence, that when any of them behaves ill, she gives them forty stripes save one; yet I do not suppose that she treats them harshly, for they seemed cheerful. She well remembered Vaillant, who lived a good while at her house. She said he never was above ten days absent from her house, when he went farther up the country, and these he spent among the Kamis Mountains opposite, seeking birds, stones, and flowers, which appeared to her very idle employment. She also remarked, that the wind sometimes blew so violently in that part of Africa, as to upset their waggons. The water here is thick, as if mixed with pipe clay.

Having mentioned to Mrs. Vandervesthuis that Vaillant had published an account of his travels in Africa, and had mentioned her in it, she enquired very anxiously if he had mentioned in his book that she had given him a good drubbing with a sambuck* when they were travelling together to the Cape, for speaking improperly of her daughters; but she added—Had I been alone he would have given me a drubbing to, but two of my sons were present, both stout young men. She is a tall and still a strong woman, though in her 75th year. While speaking of Vaillant I may venture to say thus much, that though his work has much of the romantic in it, yet he gives the best account of the manners and customs of the Hottentots I have seen.

Mrs. Vandervesthuis has a very clever Mosambique slave, who is a kind of manager of her concerns. He was formerly a slave at Cape-town, but ran off from his master, and came to her at Klipvalley, giving out that he was a Damara. After he had worked some time with them for wages, they observed an advertisement in the Cape paper, describing a slave who had absconded from

* A kind of whip made of the skin of a sea cow.

his master. The description being answerable to him he was apprehended. He acknowledged that he was the person, and had nothing to say against his master, but complained that he had too easy access to liquor, which he could not help drinking, which made him drunk and good for nothing, wherefore he thought it best to run away from the liquor. He begged that they would buy him off from his master—accordingly one of her sons went to the Cape, and bought him from his master for nine hundred rix-dollars. Like Joseph, in the house of Potiphar, he has charge of all the slaves and Hottentots.

Though it blew a gale of wind all the day, the thermometer at noon was 94, and at sun-set 86. Mrs. Vandervesthuis assisted us with sixteen oxen for the next stage, which was both hilly and sandy. We left Klipvalley at four P.M. and after a tiresome journey over long hills of deep sand, we halted at eight at Koris Fountain, where there is a boor's house in ruins, and four huts for the accommodation of those who attend his sheep. Most of the country is covered with bushes, many of which are of the succulent kind, and all in flower, which renders the near prospects extremely beautiful, but when viewed at a distance they have no better effect upon the scene than the wildest heath.

5th. Thermometer at sun rise, 86. At noon in the shade 101, which was rather alarming, as noon is never the hottest part of the day. A breeze of wind rendered it more tolerable than it must otherwise have been. The common flies were numerous and troublesome; the perspiration on the face attracted them, and though driven away, they returned in an instant, walking over the whole face, especially about the eyes. They likewise rested on the inky part of my pen, so that I could not see what I wrote; to drive them away was useless, it was only making way for successors. The lowness of the ground, which was surrounded by hills, increased the heat. At

half past three the thermometer stood at 102 when completely shaded from the sun. My silver snuff box in my pocket felt as if lately taken out of a fire, though I sat under covert of the tent; all the water was warm, and our butter turned into oil. Our dogs, though screened from the rays of the sun, lay breathing quick, with their mouths open, and their tongues hanging out, as if in a high fever. My ink, though mixed with water, got thick in a few minutes. All was silence around, all employed in sheltering themselves from the sun's scorching rays, in the best way they could. The crows were walking about our waggons as if we had all been dead. Thermometer at five 99. At sunset, 95. None of our company had ever been in this part of Africa before. At five P.M. we departed, ascending and descending hills until three o'clock in the morning, when we halted at Foul Fountain, whose waters smell very offensively.

6th. The approach of light discovered a boor's empty house standing near our waggons, the boor only living there during the rainy season, which he leaves when the grass is eaten up. It was to us a shadow from the heat during the day, yet it was very warm even there, for though it had neither doors nor windows to shut, the thermometer in it at noon was 96, in the covered waggon 101. One of our oxen was so worn out with the journey, the heat, and the bad water, that it was not able to proceed, but we left him under the care of two Hottentots to endeavour to get him forward.

Being on a height we were exposed to the wind, which blew as hot as steam from the N. W. however, had we been lower down, the heat must have been greater. Our oxen looked poorly, which made us doubt their ability to carry us over the desert to Elephant's River, but whatever might happen, no assistance could be obtained as the land is forsaken.

In consequence of the great heat we judged it prudent to defer our departure till seven P. M. The first

three hours of our journey was over hills, in deep sand; most of us walked on foot the whole way. Near midnight the road became a little harder, and at two o'clock in the morning we came to Ink Koker (or inkstand) Fountain, so called from the water resembling ink in colour and thickness; of course we had no encouragement to stop there. We went forward till half past four in the morning, when hearing a cock crow we halted, believing that some house must be near, and consequently water, but being dark we saw nothing.

7th, When day light arrived we found no boor's place, yet there was a boor from Bokkeveld stopping for a while with sheep, living in a hut. The fountain is very salt, yet the oxen drank it. There was neither rock, nor tree, nor large bush to afford the smallest shelter from the almost intolerably scorching rays of the sun, which made it a trying day.

At noon, in the coolest part of the waggon, the thermometer stood at 97. At two 101, and at three at 98, after which it gradually fell to 90. At one time we had a pretty strong gust of wind, which felt as if it had been mingled with fire. At six we left that oven, most of us walking to spare the oxen. The road lay along the side of low hills, and was tolerably hard. At eight we came to a fountain of salt water, mixed with filth, where we found a family of Hottentots, watching some cattle belonging to a distant boor. It is probable they have the cow's milk for their trouble. We halted only for a few minutes, and then pushed forward to Casteel Fountain, where we arrived an hour before midnight. This is a small pool of brackish water at the bottom of a hill which is chiefly composed of white marble. There is a cave, only a few yards from the pool, in which an Englishman lived till lately a most solitary life. He sold some articles to any traveller who might pass. He was probably a deserter from some ship, and preferred the life of a hermit, in a desert, to that of a sailor on board of ship.

8th. During the night the heavens were covered with clouds, and the wind blew, and the day partook of the coolness of the night, for the thermometer at noon was down to 78. My bowels were greatly pained during the night in consequence of the previous heat, but the return of cooler air mitigated the pain. When one of our people tasted the Casteel water, he pronounced it good, at least far better than the last, yet the dirtiest puddle that ever lay in one of London streets would be a treat compared to it; indeed I thought so at that time, and would have given a dollar for a tumbler full of it.

Three or four days before, we left two Hottentots in charge of an ox which could not proceed, and were beginning to be anxious about their safety, when they arrived during the night without the ox, being obliged to leave it behind, as its strength is entirely gone. Our two milch goats deserted and could not be found; their loss was the more felt in consequence of the badness of the water.

At five P. M. we left Casteel Fountain without any regret, and at nine reached Eckland Fountain, the water of which was similar to Casteel, so that feeling no desire to remain there, we went forward. At eleven we met two people driving oxen—a rare sight in the desert. At two o'clock in the morning we halted at a place called Dry Kraal, which is a small spot surrounded by mountains, where we happily obtained well-tasted water by digging in the sand.

## CHAP. XXXVIII.

*Arrival at Elephant's River—At Vanzail's Place—Deep Sand—Cedar Mountain—Anecdote of Bees—Deep Sand—Female Slave.*

Oct. 9th. Thermometer at sun-rise, 50; at noon, 88: at one 90.

At four we left Dry Kraal. On reaching the summit

of an ascent, a pleasant prospect, of considerable extent, all at once presented itself before us, which was bounded to the south by stupendous mountains. This was an animating sight, after being confined upwards of a fortnight among low, uninteresting hills. One huge wall, or range of mountains, like a wall, ran from west to east for thirty or forty miles; another range ran from S. E. to W. and what added to our satisfaction was a clouded sky, which appeared more valuable to us than the best umbrella in rain to a person clothed in the most delicate dress; still the sight of much deep sand before us cast a gloom over the scene. All our comforts are mixed with alloy.

At ten P. M. an ox which had done all he could to serve us for six months, could do no more, but laid himself down on the road to die. We gave him a little water which we had with us, on which he revived and rose, then looked for something to eat, but looked in vain, for there was not a blade of grass to be seen. We tried all we could to get him forward, but he could hardly move, of course we were obliged to leave him behind, and push forward to water. With great pity and regret I looked back to him as long as he could be seen.

At midnight, with much pleasure, we came in sight of the long looked for Elephant River, and halted on its banks. Men and beasts drank plentifully of its pure stream. Having walked on foot the whole journey, we were glad, about two in the morning, to lie down and rest our weary limbs, for an eight hours' walk in deep sand requires no trifling exertion.

10th. In the morning I preached to the people from the conversion of the Ethiopian eunuch to the faith of Christ, and his baptism by Philip. Mr. Read baptized Slinger, one of our Hottentots, in the Elephant River, after he had given a satisfactory account of his faith. Thermometer at noon, 78.

The Elephant River is a considerable stream, though much inferior to the Great River. Its banks are beau-

mother, an aged matron. But a mountain to them appears hardly worth noticing; the cattle are the objects that engross their attention.

Here we heard that the French were driven out of Holland, and as a proof of its truth, it was stated, that fifty Dutchmen had come in an *English* ship to the Cape on their way to Batavia. The proof destroyed the credibility of the news. We heard also of peace with America, and that Bonaparte had gained so great a victory over the Russians, that they were obliged to burn the bodies of the dead. All which news we found afterwards to be false; however it was news to us in the meantime, and the first we had heard for eight months. Thermometer at noon, 63.

14th. At eight in the morning one of our company went to John Deysel's Valley, twelve miles distant, in search of letters said to be there for us. In the meantime we were invited to dinner at ten o'clock by the boor, about an hour after we had breakfasted, but it seems to be the fashion in that part of the country to cram people, like turkies, in the morning. The boor and his wife sat silent at the head of the table, also a grown up daughter, who seemed to have the tooth-ache, sat equally silent. The schoolmaster seemed to be Mercurius or chief speaker in that house. He was, what is called, a Rotterdamer, and fought on board the Dutch Admiral's ship that was opposed to Lord Duncan's in the battle of Camperdown. Thermometer at noon, 70.

After taking leave of the boor and family, we commenced our journey at four P. M. over deep sand. More than two thirds of the stage was up hill, which was extremely fatiguing to the poor oxen. On reaching the summit of the hill, we observed a fire about two miles off, which we concluded was the boor's place, to which we were travelling, but on reaching the fire we found it was made by two slaves sent by the boor to shew our people where to put their loose oxen, lest they should go amongst the corn. At eight P. M. such of us as were

walking arrived at Mynheer Vanzail's Place in Jackal Valley, and the waggons arrived about half past nine. We supped with the family and some stranger boors. Mr. ——, clerk to the deputy Landdrost of John Drysel's Valley, was so kind as to come to us here, and he brought me letters from the Cape, containing gratifying intelligence respecting the kingdom of our Lord. Some letters to others of our company contained a long list of persons who had died in Cape-town, since our departure. The death of Mr. Oncruydt, under whose hospitable roof I had lodged all the time I had been in Cape-town, affected me much. All the letters were silent about the affairs of Europe, which greatly disappointed us all, for none around us knew more of them than of the transactions in the moon.

15th. Thermometer at noon 84. It is considered very cruel in Africa to kill bees in order to obtain their honey, especially as from flowers being there at all seasons, and most in winter, they can live comfortably all the year round. A Hottentot who was accustomed to kill the bees, was often reasoned with by the humane to give up so cruel a practice, yet he persisted in it till a circumstance occurred which determined him to relinquish it. He had a water-mill for grinding his corn, which went very slowly, from the smallness of the stream which turned it; consequently the flour dropped very gently. For some time, much less than usual came into the sack, the cause of which he could not discover. At length he found, that great part of his flour, as it was ground, was carried off by bees to their hives: on examining this, he found it contained only his flour, and no honey. This robbery made him resolve to destroy no more bees when their honey was taken, considering their conduct in robbing him of his property as a just punishment to him for his cruelty. The gentleman who related the story was a witness to the bees robbing the mill.

About five P.M. after taking leave of Mr. Vanzails and family, we again commenced our journey, and immedi-

ately began to ascend a long sand-hill, clad with beautiful bushes, all in flower. At six we passed a boor's place, and observed the poor slaves all gazing after us, but none of them approached our waggons. We then continued ascending another sand-hill for two hours, the descent of which was steep; and deep, heavy sand extended for about four miles. Though I walked with five or six of our Hottentots, hardly a word was exchanged for two or three hours, every one being intent on wading through the sand. Though the night was dark, various birds amused us with their pleasing short notes. At eleven we came to a boor's place, which we hoped was the spot where we had agreed to halt. All were in bed; however, they called to us that it was not Kootse's Place. Some of our oxen lay down upon the road, but were got up again. We reached Kootse's at one o'clock in the morning, when we got to rest as soon as we could. Most of our men were behind, having probably mistaken the way.

16th. Thermometer at sun-rise 50. Our men arrived about ten. They had been at one time before us, and sat down among the bushes till the waggons should come up, but these not making their appearance soon, they fell fast asleep and slept till the morning light roused them. Thermometer at noon 92.

Departed at six, P. M. and went over deep sand-hills. Passed a boor's place at eleven. We went out of the way, but regained it by pushing through bushes · the oxen were so fatigued that they could proceed no farther, wherefore we halted at midnight on the road.

17th. In the morning we found ourselves at the side of corn-fields, and three of our oxen were among the corn. We had to pay half a dollar each for what they had eaten, and the same sum for each as a fine. Thermometer at noon 90. In the evening we went forward to a fountain, where we halted at midnight.

18th. Left the fountain at six in the morning, and went to widow S——'s place at eight, where we halted

for the day, tired of walking in the sand. Thermometer at noon 92.

A poor female slave came secretly to the waggons, while her mistress slept, to beg a book. She said she had privately learned to read, and had a book in loan which she must return, and fell on the ground begging one. She said she sometimes was able to read a little, when unnoticed, in her mistress's bible, which had taught her she was a sinner, and that Jesus was a Saviour. Her mistress tells her it was the worst thing she ever did to learn to read. Mr. R. gave her much good advice.

This place is nearly surrounded by the Picket Mountain, which, though very high, has vineyards and fields on its summit. Thermometer at noon 92. We began our journey at five, P. M. The road was tolerably good, only now and then there was deep sand. We saw several boors' places at the foot of distant hills to the left, and two or three along the foot of Picket Mountain to the right, which mountain appears between twenty and thirty miles in length. At midnight our oxen appeared unable to proceed farther, wherefore we halted by the side of the road, but could hardly find any thing with which to make a fire.

19th. In the morning, at five o'clock, we went forward to a boor's place, which was only about an hour distant, where we received a hearty welcome. His name is Gert Fisser, and the place, Reed Fountain. Thermometer at noon 96.

The country all around is in a state of nature, covered with barren heath, except a few boors' places or farms which appear like small specks here and there, only varying the scene a very little. At Reed Fountain we could purchase a little flour, which no boor that we saw for several days before could spare. Our people had been entirely living upon mutton for a long time. We left three of our worn out oxen with Mynheer Fisser, till they should recover strength. We departed at six in the evening, and found the road hard, with pools of white

water at little distances. At midnight we halted on the banks of the Berg River, near Mrs. Marai's Place, where there is a pious family.

20th. We were kindly received in the morning by the worthy family. Mrs. Marai has two dumb daughters, a trial which she seems to bear with much christian submission. At eleven, Mr. R. preached in one of the outhouses; and at four P. M. we proceeded on our journey. At six, we reached Mr. Botman's, who is a warm friend to missionary exertions, as are many other boors in that part of the colony. At Mr. Botman's I slept under a roof, the first time for three months.

## CHAP. XXXIX.

*Arrival at Tulbach—Rodezand—Zwartland—Animals killed on the Journey—Return to Cape-Town.*

Oct. 21st.

At ten in the morning Mr. R. and I left our waggons, and proceeded towards Tulbach, which was distant about thirty miles, in a covered cart of Mr. Botman's, drawn by six horses, and most of our people went, for a few days, to assist in reaping the harvest. We halted about half way at Mr. Edwards's, a wine boor, formerly a missionary. That part of Africa abounds both with corn and wine boors, who appear all to be in a thriving condition. Mr. E. offered to relieve Mr. Botman, and send us forward in his cart. At five, P. M. we set off in his open cart and three horses. About three miles on our way, hearing that Mr. De Lange, with whom we expected to lodge at Tulbach, was at his farm, which was very near, we drove to it, and were received with much affection. They soon put six horses to their waggon, and his family and we were soon in motion on the way to his house in Kirk-Street, near Tulbach. For several miles our way was by a narrow pass between high mountains, so narrow in some parts that there was hardly

room for Little Mountain River to pass along: of necessity therefore the road, with great labour, is cut out on the sides of the mountains. The sun being set, and the heavens covered with thick clouds, it soon became very dark: and it was unpleasant travelling on a road where one wrong step of a horse might occasion the tumbling of the waggon a hundred feet down the side of a steep mountain. In about an hour we were met by a chain of waggons, which had to pass us, where there was hardly room for a boor's wife to pass; but pass they must, or all must wait until the morning light. Our waggon was lifted a little way up the side of the mountain, when the three first waggons passed in safety; but the two side wheels of the fourth went over the edge of the road, and had they not got the oxen immediately to stop, it must have rolled to the bottom of the mountain, dragging the twelve or fourteen oxen after it. With much difficulty the waggon was restored to the path. The succeeding waggon having broken down, we could not pass it till it was repaired. We sat in the dark, I know not how long, till this waggon was mended and had passed us, after which we got forward out of the pass to a good road. We arrived at Mr. De Lange's about ten o'clock at night, where we soon forgot the difficulties we had met with on our way to it.

22d. Day light in the morning discovered that we had got into one of the most pleasant and handsome villages in Africa, called Rodezand, and also Kirk-Street, near Tulbach. It consists of a long raw of handsome houses, with terraces in front, and disjoined from each other by an intervening space. They look towards the west, and stand on a gentle declivity. On the opposite side of the way runs a crystal stream under a row of trees, from whence gardens belonging to each house extend to a small river at the Bottom of the descent; along the opposite bank of which stands a low hill, covered with bushes similar to those generally seen in green-houses in England. The Minister's Palace, (for it deserves that name,) stands at the north end of the street as a public building, and is a great ornament to the street. A handsome church, built in the form of a cross, as all the Dutch

churches in Africa are, (a custom imported from Rome,) stands at the south end, but the view of it from the street is intercepted by a clump of trees. The houses being all remarkably white, have a clean, lively, and cheerful appearance.

In the morning the circuit court, which had been at Tulbach for a few days, left it to proceed to Graaf Reynet. This was the third circuit the court had made. It originated from various reports being circulated for some time after the Cape was taken by the English, concerning murders of the Hottentots by the boors A letter from one of our missionaries, containing such reports, was printed in a periodical work in England, which reached the Cape during the government of Earl Caledon, who, anxious to ascertain the truth of such reports, instituted this court, fully to investigate the business, a scheme which I understood his lordship was previously concerting.

I was favoured, at the Castle of Good Hope, with the perusal of all the papers relating to that business, and permitted to take what extracts I pleased; and I must, in justice to Lord Caledon say, that from these documents, it appeared that every facility was given to obtain the truth of these reports I was particularly pleased with the instruction given to the circuit court, in which I perceived much wisdom, and evidently an anxious desire that the poor Hottentots might have justice done them, and enjoy protection from violence and oppression.

Most of the cases which came before the court could not be substantiated by *legal* evidence; for, according to the Dutch law, the oath of a Hottentot is inadmissible. However, the establishment of such a court, annually to visit the interior of the colony, will greatly ameliorate the condition of the Hottentots.

I understood that this third circuit would have scarcely any business to attend to; nor can they have much, till some law be made to admit instructed Hottentots to give evidence on oath; because, in the present state of the interior of the colony, it would be one of the most difficult things imagin-

able, to get one white man to witness against another, if it referred to an injury sustained by a Hottentot.

In the forenoon Mr. Bellote, the parish minister, very politely sent his horse waggon to take us to Tulbach, a small village higher up the valley, where the Landdrost and the other public officers of the district reside. We waited with our friend Mr. De Lange on Mr. Van de Graaf, the Landdrost, who received us in a friendly way; and on our return halted at Mr. Bellote's.

The people have built a good meeting, and purchased a good house for our missionary, Mr. Vos, who assiduously labours among the slaves there and in the region round about. In the evening we visited the slave-school taught by his son, and were much pleased with the progress the slaves and Hottentots had made in reading, some of whom, though thirty years of age, were labouring to acquire that art.

23d. Spent the day in conversation with the missionaries Vos and Kramer, about missionary concerns.

24th. Heard a sermon in the parish church in the forenoon; Mr. R. preached to slaves and others in the afternoon and evening.

25th. Was happy to find that neither the Landdrost nor parish minister, had any objection to our sending missionaries to the Hottentots at Kamis Mountain, or to the Bastard Hottentots at Cedar Mountain. We had a pleasant meeting with friends of missions at Mr. P. F. Theron's, at Winterhook, which lies about five miles north of Tulbach, almost at the head of the valley. The situation is very romantic, being nearly surrounded by mountains, whose tops reach the clouds, and it is abundantly supplied with excellent water. After dinner we had a meeting with four of the committee who have the direction of the means used for the instruction of slaves in that part of Africa. Observing them to be worthy and zealous men, we proposed their taking the superintendance of the Society's concerns in the extensive district of Tulbach: to which they consented, and I have no doubt that they will be of essential service to the interests of the Society. We returned to Mr. De Lange's in the evening.

26th. Attended to various missionary concerns; among others Mr. Kramer consented to visit the Hottentots at Cedar Mountain, to examine their circumstances for the information of the Society.

27th. At ten, A. M. we left Kirk Street on horseback, accompanied by Messrs. Vos and de Lange. On arriving at his farm, he conducted us to Mr. Edwards's in his waggon, who took us in charge, and conveyed us in his cart to our waggons at Mr. Botman's. We halted by the way at a boor's, who complained much that they had so few means of instruction in that corner. Oh how little the Christians in Britain are aware of the value of their privileges! We reached our waggons and people about seven in the evening, and found all well, but they were so anxious for our return that they had resolved to send a party in search of us on the following day. Mr. and Mrs. Botman gave us a hearty welcome back to their house.

28th. From some mistake, our oxen did not return from feeding at a distance till six in the evening. We took leave of our kind friends and departed at seven. The evening was cool, and we had the advantage of a moon, a quarter old, for three or four hours. We continued our journey until four o'clock in the morning; when we halted opposite to a boor's place, all of us much tired with our journey.

29th. The day being cool, we got into motion about eleven, A.M. and arrived at Zwartland Kirk, at three in the afternoon, where we halted, and spent three hours in conversation with Mr. Scholtz, the parish minister, who told me that the first place of worship he had attended in England was my chapel in Kingsland; and what is more singular, that the first time two other ministers (out of seven) in the colony spoke in public, in the English language, was in Kingsland Chapel, viz. Messrs. Kicherer and Vos of Zwartberg; and that the first time Mr. Bakker of Stellenbosh prayed in English was in the same place. I thought these were singular coincidences.

Mr. S. has an elegant house and large garden, but he was low spirited, having never recovered his cheerfulness since

the death of his only son. Living retired and doing little, the loss preys upon his frame: nothing but Calvary can cure such diseases of the mind.

Left Zwartland Kirk about sun-set, and travelled until ten, when we halted near water.

30th. In the morning Table Mountain, behind Capetown was full in view, which from its great height, appeared near, though upwards of thirty miles distant.

*The following is an account of the number of creatures killed by our people during the journey.*

| | | | |
|---|---|---|---|
| Lion | 1 | | 95 |
| Wolves | 2 | Rhebucks | 3 |
| Hyæna | 1 | Bushbuck | 1 |
| Buffaloes | 5 | Zebras | 2 |
| Hippopotami, or Sea-cows | 6 | Baboon, | 1 |
| | | Serpents | 31 |
| Knoos | 3 | Jackal | 1 |
| Quachas | 15 | Scorpions | 17 |
| Elks | 8 | Ostriches | 2 |
| Ducker | 1 | Guinea Fowls | 17 |
| Springbucks | 38 | Wild Geese | 2 |
| Redbucks | 6 | Wild Ducks | 9 |
| Steenbucks | 9 | Wild Peacock | 1 |
| | 95 | | 182 |

While travelling in South Africa, and visiting various nations, I hardly met with half a dozen of the natives who are corpulent; but a great majority of the white inhabitants are so, especially the females. Can this be owing to the nature of the air, or good living and the want of exercise? In general they sleep much, and do little, in consequence of having so many slaves and Hottentots to serve them. In addition to a good night's rest, they sleep during the heat of the day, so that in fact they are dead except in the mornings and evenings. The value of nothing is so little known as that of time.

The day was warm, but a cooling breeze springing up in the afternoon, encouraged us to proceed at five o'clock.

The country through which we travelled was more generally cultivated than any other part of Africa we had seen.

We expected to reach a salt lake, at the side of which is a spring of good water; but though we went forward till one o'clock in the morning, there was no appearance of it, which disposed us to stop at a pool where there was good grass. We killed a snake on the road, which by its hissing discovered itself to us in the dark, so that the means used for its defence, occasioned its death.

31st. Day-light discovered that we were in the midst of corn-fields, but we were glad our cattle had not gone into any of them. As it was necessary to depart from such a place as fast as possible, we left it at seven in the morning, and reached the salt lakes at half past eight o'clock, where we halted to spend the day. We found good water within a few yards of the lake. Some waggons from Cape-town were here, and we found our dog Lion was with them, who had been missing for more than a fortnight. On seeing us, he seemed pleased to rejoin his old masters, but after remaining a while with us, he appeared desirous to follow his new friends, when we fastened him to the waggon.

Now Cape-town, Table Mountain, Table Bay, with the shipping were all full in view.

When the worship of the sabbath was over, Mr. Read and I walked to Cape-town in the evening after sun-set, where I was received by my kind friend Mr. K. Duncan and his friends, with open arms; our waggons were to follow next morning.

Thus ended a journey of nearly nine months, and all of us were in as good health as when we set out; indeed I was much better. Were I to forget to praise the Lord for his protecting care, I should be one of the most ungrateful beings under the sun; for his goodness and mercy attended us every day, and as far as I know, every object I had in view in the journey prospered far beyond my expectation. Many newspapers and about thirty letters were waiting for me from various quarters, but I had resolution to put off their perusal till the following day.

## CHAP. XL.

*Occurrences after my Return to Cape-Town.*

DURING my residence at Cape-town, after my return from the interior, but few circumstances occurred worthy to be related to the public. I was glad to find a religious society formed in the meeting-house, composed almost entirely of soldiers, who had chosen Mr. Thom for their pastor, and to whom they were much attached. Besides those who were members of the society, a considerable number of other soldiers regularly attended. When I had concluded the first sermon I preached to them after my return, a serjeant said to me, "Strange, Sir, that I should have come from England to Africa, to become acquainted with Jesus Christ!" I replied that I knew a person who went much farther on the same errand, viz. from England to the East Indies.

November 16th. In the evening we met with about sixty of the friends of missions, in a large room at the house of Mr. Smutz, to whom Mr. Read gave an account of our journey in the Dutch language, in which the company appeared to feel a lively interest.

On the 24th there was much thunder, lightning, and rain the whole day. About noon the heavens were suddenly overcast with such thick black clouds, as to render it so dark I could neither read nor write by day-light. There were four or five peals of thunder so loud as to resemble the explosion of a mine, or the blowing up of a ship. The flashes of lightning were so vivid, and extensive, and followed each other in such quick succession, as to remind me of what was common on the confines of Caffraria. All the slaves in Mr. Duncan's house, except one, were sick at this time, owing, it was thought, to the state of the air. During the whole succeeding night, it blew with extreme violence from the S. W.

On the 27th ten of the Hottentots who had accom-

panied me the whole journey, set out on their return to Bethelsdorp. They came in a body to bid me farewell. I was glad when the parting scene was over, believing that I should see them no more. The day was sultry—the thermometer in my room, with two large windows open, was 84. The evening being cool and pleasant, most of the inhabitants walked on the terraces in front of their houses.

December 6th. Having been invited by the friends of missions at Paarl to pay them a visit, and inform them of the circumstances of the journey, Mr. Read and I left Cape-town at five in the morning, in Mr. Roos's waggon, accompanied by Mrs. Smit and Mrs. Smutz, both of whom are warm friends to the heathen, and very active in doing good, in every way in their power.

At nine A. M. we halted by the side of a salt lake to breakfast, and to refresh our horses. A cloth was immediately spread on the grass, on which the provisions which the ladies had brought with them were placed, around which we sat and partook in the patriarchal fashion. We brought fresh water for ourselves, but our poor horses had none. They tasted the salt lake at various points, but could not drink of its water; had they not possessed this valuable sense of *taste*, their feelings would have induced them to drink plentifully, which must have greatly increased their thirst. The value of this sense never struck me more powerfully than on this occasion.

After leaving the lake we travelled along the west side of Tiger Mountain, till we came to a pass across the mountains. About two P.M. we halted at a boor's, and dined on what we had brought with us; and at seven arrived at Mr. Roos's at Paarl, which is about thirty-six miles from Cape-town. At eight, about a hundred people assembled, to whom Mr. Read preached.

The christians here have frequent meetings to converse on the scripture, and for prayer. Every house, as is common throughout the colony, has a large room fit for a chapel, where the family generally sit during the day. These

rooms readily accommodate a hundred people and more, and their meetings circulate from house to house. These christians have erected a building capable of containing three hundred persons, which is intended for the instruction of their slaves.

On the following evening Mr. Read gave an account of our journey to a large assembly of friends, after which I added a little; Mrs. S. then addressed the company, and brought tears from every eye, while she pleaded the cause of the poor heathen, representing their wretchedness, and asking how they would feel were their own children placed in similar circumstances.

In the morning of the eighth, accompanied by friends in several waggons, we went to Mr. Retiff's at Drakenstein, where Mr. Read preached at one; after which we went to Stellenbosh, where we arrived, a little before sun-set, at the house of my worthy friend Mr. Kuyper, where I had resided very comfortably for two months previously to my journey. The next day, after visiting various friends, we returned to Drakenstein, and the succeeding day to Paarl, where we found Mrs. S. had been indisposed ever since our departure.

In the evening, Mr. Read preached to the slaves, when about two hundred slaves and free people were present. After sermon, the people brought me donations to assist in sending the gospel to the heathen whom we had visited, to the amount of about five hundred rix-dollars; even the slaves came with their skillings and stivers, and parted with them most cheerfully to aid the cause of missions. This was a most happy evening to me. It gladdened my heart to behold these blessed fruits of the gospel.

14th. We designed to have set off at four in the morning, on our return to the Cape, that we might avoid travelling during the heat of the day, but by some mistake, we all arose about one o'clock, and departed about three, when we travelled for some time by star light, but the sun rising in splendid majesty, the darkness fled away. At seven we halted near a pool of water where we breakfasted, and then went forward to a farm house where we rested during the

hottest part of the day. About five in the evening we arrived at Cape-town.

I was informed of a circumstance relating to Cape-town which greatly surprised me, viz. That genteel females, having spurious children, go openly to church, and in the presence of two thousand people present them to be baptized, and, as in other cases, the names of mother and children are inserted in the weekly newspaper; the names of such were pointed out to me. This is a degree of bold effrontery unknown in England, especially amongst genteel people; but how ladies of character can witness it, is, to me, rather mysterious.

On the 12th of January, 1814, I waited on His Excellency the Governor, on his return from the interior, who informed me that he had given to the Society one of the best places he had seen in Africa for a new settlement, and had named it Theopolis.* It is one of the places which I visited in the Zurefeld, or Albany, not far from Caffraria, which may ultimately become a very important station. I was sorry to learn from his Excellency that during the three months preceding, the Caffres had stolen from the colony upwards of two thousand head of cattle, and killed five persons. Orders were given that on the next depredation, a party should enter their country, and kill a suitable number of their cattle and leave them all dead, to shew it is not for plunder but punishment. The Governor expressed dissatisfaction with the appearance of Bethelsdorp, and warmly recommended to Mr. Read to attempt an improvement upon his return to that station.†

On the 19th Sir John Cradock, the Governor, visited the Free-school, which is conducted on the British plan of education. About one hundred and fifty young people were present, who performed their parts as readily as any similar

* Or, City of God.

† From letters which I have received from Bethelsdorp since my arrival in England, I find that Mr. Read is actively proceeding according to this recommendation.

school in England. Twelve of the best scholars were presented by his Excellency with silver medals.

Waited on a Mr. M——, who has a grant from government of an island at the mouth of the Great, or Orange River. He mentioned that there was an opening into a cliff, a little to the south of that river, which would afford shelter to two ships—that a bar runs across the mouth of the river, which has five fathoms water on it when the tide is down—that there are no trees lining the sides of the river near the sea—that there are several small islands near the mouth, but he was uncertain whether they may not be overflowed during the rainy season—he thinks there are fountains in the neighbourhood, but was not sure if they have always water. Mr. M—— could at any time convey a cargo from Cape-town by sea to the Great River.

I visited with much pleasure the military schools at the Barracks, in which there were about two hundred children, who were all taught according to the British system, and appeared to have made great proficiency. Mr. Jones, the colonial Chaplain, has, much to his credit, paid great attention to these schools, and brought them to their present state.

Having requested Mr. Kramer, a missionary, to visit the people living at the foot of the Cedar Mountains, in a remote part of the district of Tulbach, and to inquire into their circumstances, he went thither, and on his return informed me that there were of

| | |
|---|---|
| White people | 16 |
| Baptized Bastard Hottentots | 63 |
| Unbaptized Do. Do. | 168 |
| Slaves | 10 |
| | 257 |

Of these twenty-five can read, and they all expressed a desire for Mr. Kramer to come and settle among them, which, if the government permit, he is willing to do.

On Friday, the 11th of February, I visited a Mahometan mosque. The place was small—the floor was covered with green baize, on which sat about an hundred men,

chiefly slaves, Malays, and Madagascars. All of them wore clean white robes, made in the fashion of shirts and white pantaloons, with white cotton cloths spread before them, on which they prostrated themselves. They sat in rows, extending from one side of the room to the other. There were six priests, wearing elegant turbans. A chair, having three steps up to it, stood at the east end of the place, which had a canopy supported by posts, resembling the tester of a bed without trimmings. Before this chair stood two priests who chaunted something, I supposed in the Malay language, in the chorus of which the people joined. At one part of it, the priests held their ears between the finger and thumb of each hand, continuing to chaunt, sometimes turning the right elbow upwards and the left downwards, and then the reverse. This awkward motion they continued to make for some time. After this ceremony was ended, one of the priests covered his head and face with a white veil, holding in his hand a long black staff with a silver head, and advanced in front of the chair. When the other had chanted a little, he mounted a step, making a dead halt; after a second chaunting he mounted the second step, and in the same way the third, when he sat down upon the chair. He descended in the same manner.

The people were frequently, during this ceremony, prostrating themselves in their ranks, as regularly as soldiers exercising. A corpulent priest then standing in a corner, near the chair, with his face to the wall, repeated something in a very serious singing manner, when the people appeared particularly solemn; after which the service concluded. It appeared all to consist of forms without any instruction. How different the kingdom of Christ!—according to which mere "bodily exercise profiteth little."

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## CHAP. XLI.

### *Voyage to England.*

AFTER settling a variety of concerns, the sailing of a fleet for England, under convoy of the Lion of 64 guns,

was announced for the 13th of February, on which morning I went on board the brig Venus, commanded by Captain Kilgour, accompanied by several friends. We got under weigh about eight in the morning, when my friends Messrs. Read, Duncan, Sheppard, &c. took leave, and returned to the shore. Our fleet consisted of nine sail besides the Commodore. After passing the north side of Robin Island, we got into the open ocean with a fair wind, and soon lost sight of Cape-town, and before evening of Africa also, a country for the welfare of which I think I shall feel interested as long as I live—a country in which I have spent the most memorable months in my life, and I hope that good effects will ultimately be produced by my visit.

On the next day, I had a very narrow escape, while writing in the cabin, for by the pitching of the ship a heavy chair on deck was driven through the sky-light, which was open, and struck me on the head; but in consequence of its falling in an inclined direction, the wound was slight compared with what it might have been.

On the 20th we crossed the tropic of Capricorn, just at the time of our worship on deck, which the passengers and seamen attended, and which they continued regularly to do all the rest of the voyage, on the sabbath: they also received tracts and books, which most of them read with apparent attention.

On the 24th in the morning we observed a mass of thick clouds far a-head, which the captain supposed were attracted by the island of St. Helena, which in the afternoon was found to be the case, for the high land was visible, but being too distant to reach it during day-light, the fleet stood off to windward during the night, expecting to reach the roadstead in the morning.

Day-light next morning gave us a fine view of the south side and east end of the island, which had a bleak appearance, and seemed inaccessible at all points. At ten, we descried about ten ships lying at anchor, and at noon we anchored among them opposite to James-town. Thus in twelve days we had sailed more than sixteen hundred miles, having had a fair wind the whole way.

When the ship was moored, the Captain, Mr. Beck, and I went ashore, and dined with Mr. Hastie from London, when we found that some of the Indiamen in the roads had been waiting for convoy, three, four, five, and one of them, six months, which had cost some of them four or five thousand pounds, besides greatly damaging their cargoes, and being a great additional expense to the passengers, about thirty shillings a day each; infants at the breast are charged ten or fifteen shillings a day.

Both the clergymen of the island, the Rev. Messrs. Boys and Jones, kindly invited me to take up my residence with them. I lodged with the former during my stay.

26th. Mr. Boys accompanied me on a ride into the country. We left James-town at eleven, A.M. when we instantly began to ascend the almost perpendicular side of Ladder Hill, by a zig-zag path, cut out of the rock with great labour. The path is secured by a parapet wall on the outside. To a stranger the road has a most terrific appearance, especially if he looks directly down upon the town as he ascends. Our road was up hill for more than an hour. Many gentlemen's seats on the sides of the mountains, and the winding paths to them, rendered the scenery very picturesque, and particularly gratifying on landing from the sea. Plantation House, the seat of the governor, is a neat, plain building, pleasantly situated among trees, having a fine view of the ocean. The furze and the bramble bushes, imported from Europe, grow abundantly all over the island.

We halted for some time at Colonel Smith's charming place, where he has extensive gardens and orchards, laid out with great taste by himself. The peaches were so abundant that part of them were consumed by the swine. We next visited Dr. Baldon, whom I had seen in Scotland, who on account of a pulmonary complaint has resided eight years on the island, kept alive by the salubrity of the air and uniformity of the climate, the thermometer being seldom under 70 or higher than 80. Returned to James-town before sun-set.

27th. Heard Mr. Boys preach in the morning, and Mr.

Jones in the evening. Both were evangelical discourses; and I was sorry to observe so few of the inhabitants of the town attending, except children and soldiers: the rest seemed chiefly to be strangers belonging to the ships. Glad, however, was I to find such doctrine preached at St. Helena.

On the 28th, after dinner, rode out with Messrs. Boys and Hastie, to take a view of Sandy Bay, where there is the most romantic scenery in the island. The mountains form a very majestic amphitheatre, decorated with various gentlemen's seats. We halted for some time at one of them, Mr. Doveton's, who, though nearly seventy years of age, has never departed from the island. The ride home, over the mountains, was so fatiguing, that on arriving I could hardly dismount; and Mr. B. must have felt much the same weariness, as in consequence of the ride he was unable to sup with us at Mr. Jones's. The most distant part of the island from James-town is only nine miles, consequently a longer journey cannot be taken; of course the ideas of the natives respecting travelling must be very limited.

A gentleman on the island had a son married in England. On his death, his widow and children came out to his father at St. Helena, who complained at the Governor's table of her extravagance, in consequence, as he thought, of having travelled all over England; for, said he, she had been fifteen miles from London! A lady of the island also remarked, on some occasion, what a bustle London must be in when the India ships arrrive. Little did she imagine that few individuals, except those immediately concerned, know any thing of the matter.

There are about three thousand inhabitants on St. Helena, about sixteen hundred of whom are military. The military, and the ships that arrive, are the chief sources of support to the island. The late order for the India ships to rendezvous at the Cape, instead of St. Helena, will certainly injure the island, except as a military station. The inhabitants, who cannot rear fowls, must be content to live chiefly on salt provisions. I visited an excellent public school for the instruction of children belonging to the poorer classes

of society under the tuition of a worthy man. There are visible proofs all over the island that it has been produced by volcanic eruptions.

The first day of March being fixed for the fleet to sail, the Commodore fired a gun in the morning, as a signal for all to get on board. About eleven, I left the friendly house of Mr. Boys, accompanied by him and his colleague Mr. Jones, and Ensign Armstrong, whose friendly attentions also I shall not soon forget. On reaching the pier, I found our ship's boat waiting for me, when, with painful feelings, I parted from these kind friends and went on board. At noon the fleet, which now consisted of twenty-one sail, got under weigh with a gentle breeze, which gradually removed us from St. Helena till it was no longer visible.

On the morning of the ninth we discovered the island of Ascension, about forty miles to the N. W. which is about eight hundred miles from St. Helena. The cry of "Land" made every sleeper rise, and run to see it. At four, being within a few miles of the island,* several of us were ready to go on shore to catch turtle, but a strange ship appearing to the eastward, the Commodore by signal ordered all to hold on their course, while he, with a fast-sailing Indiaman, went in pursuit of the strange sail; so our turtle expedition was frustrated. At sun-set we were ordered by signal to lie-to during the night, when our little brig had a narrow escape from being run down by one of the large Indiamen. We were detained till noon next day, as we supposed, for the turtle catchers, and having no expectation of a share, we were all grumbling at the detention, and began to calculate how much expense was incurred by the fleet losing eighteen hours in officers and seamen's wages, and interest of value of the cargoes; and concluded that the six turtles which were caught would cost England two thousand pounds: but the idea of this loss never would have occurred to any on board, had we been permitted to go on shore. Two sleeping turtles passed our ship within a few yards, but being judged about six or seven hundred pounds weight, they were too heavy to be lifted into a boat, and were, with a

general grudge, allowed to pass undisturbed. The small island of Ascension can never be inhabited, as it contains no spring of water, and the surface is almost entirely covered with a kind of cinder, on which there is not the smallest verdure. It is inhabited chiefly by sea fowls and female turtles, who repair thither to deposit their eggs; but how such a stupid-looking animal can find out this speck of land, in so extended an ocean, is truly wonderful: if it be by scent, one would suppose they could only smell it when on a line with it to the north, as the wind there always blows from the south: if the island gives a taste to the water for many miles round, and that taste be stronger as the island is approached, still the currents would be an obstruction to finding it out by taste.

When within about five degrees of the line, the water through which the ship passed was at night so illuminated, that it seemed as if mingled with fiery meteor, and could a person have sat steadily on the helm, I think he might have read large print. We took up a little of it, which, after having examined by a magnifying glass, we concluded was the spawn of some fish. We observed many white spots in it, which appeared to be the embryo of fishes. This matter does not shine except when agitated by the breaking of a wave, or the motion of a ship forced against it. On putting some of it into our hands, it lost the luminous appearance, but when held up, it was restored.

On the 16th, during the night, we crossed the line, with light winds attended with squalls, and the swell soon began to come from the N.E. Our cabin, which had lately been painted of a French grey colour, became black from the influence of the heat upon the cargo, especially the sugar. Most of us had what is called the prickly heat, or rash, resembling measles, all over our skin, which, though not painful, produced a constant desire to rub it. On the 18th we were much amused by several beautiful dolphins, following and playing about the ship. They appeared in the water of a verdigris green, and sometimes of a beautiful brown colour. After several unsuccessful throws of the

harpoon, the captain at length struck it into one, and brought it on deck, to the no small gratification of such of us as had not seen one before. We all pronounced it a most complete beauty, not inferior to any creature on land, not excluding the golden pheasant, or the bird of paradise. The back was dark green, mixed with large blue spots, in the middle of which was a red spot like a drop of blood—the green as it descended gradually became lighter till lost in the colour of the finest gold—this yellow became paler till lost in white, which was the colour of the belly. The fins were equally ornamented. The shape, of the finest symmetry. It was about three feet and a half long. When cut up, one large and several small flying fishes were found in its stomach. When boiled it was nearly as white as snow under the skin, and had a delicate taste. The heavens are generally clouded near the line, which serves as an umbrella to protect from the burning rays of a vertical sun.

On the 21st the sun crossed the equator I had an opportunity to see verified Dr. Franklin's assertion, that oil thrown upon agitated water will smooth it. A South-Sea whaler near us pumped out her bilge water, which was mixed with oil, when the sea, for a quarter of a mile behind her, became as smooth as glass. On the 31st, we passed, about a thousand miles to westward of the Cape de Verd Islands.

On the 4th of April we crossed the tropic of Cancer, and entered the temperate zone, pleased to leave the torrid behind us, when some on board said they began to smell European air. On the 7th, though at a great distance from land, we observed much sea-weed moving past us. A whaler ran foul of us, which for some minutes excited considerable alarm; but providentially we got disentangled without sustaining material injury. About one in the morning of the 8th all were waked from sleep by a sudden and violent gust of wind, which carried away the gaff, or upper boom of our mainsail, and caused the overthrow of chairs, &c. in our cabin. It lasted only about five minutes.

On the 10th, about eleven, A. M. the Commodore hung out a signal, that he supposed a storm was approaching

from the N. W. for which all the ships prepared. About noon, as we were preparing for worship on the Lord's day, the storm commenced, and blew very hard, especially after sun-set. Being in a sound sleep during the night, I heard nothing of the storm, though it had occasionally blown with great violence. We were lying-to, under only one reefed topsail, and the sea running very high.

At five in the afternoon the captain called me on deck, to witness, before the day light was gone, the awful grandeur of the ocean, and the rolling of the ships around us. A more majestic and sublime scene than such a storm, in the midst of the ocean, surely cannot be seen. Though twenty large ships surrounded us, yet frequently not one of them was visible from our deck, in consequence of the great height of the intervening waves. The sea seemed full of rage and fury, threatening to destroy all who had dared to venture on its surface. I viewed the scene with extreme interest, as an exhibition of the great Creator's power, and expressed a wish that my friends in London could be gratified with a panoramic view of it. The foam from the sea, blown about in all directions, added greatly to the gloominess of the scene.

About nine o'clock at night, the Captain again invited me on deck to view the scene with the additional gloom of night. The appearance was terrific. Wonderful that our little brig was not dashed into a thousand pieces!

12th. The wind continued violent all night, and in the morning only two ships were observed from our deck. At nine, several other ships were seen from the mast head, towards which we made sail, and in the afternoon we rejoined the fleet. In the evening the wind began to abate, though the sea retained its former commotion.

At four o'clock on the morning of the 15th all were roused from their slumber by a sudden and violent gust of wind, which caused much confusion while it lasted, which happily was not long. At eight a gale of wind rose from the N.E. opposing directly our farther progress. At eleven, I had no sooner reached the deck, to view the majestic

scene that surrounded us, than a sea broke completely over the vessel, from stem to stern, when all were drenched with its contents. Towards evening the gale began to abate.

21st, Having heard or read that if a corked bottle were sunk fifty or sixty fathoms in the ocean, however tight the cork might be, the pressure without would drive the cork into the inside of the bottle, on mentioning it to the captain, he readily consented to make an experiment,* which proved the accuracy of the assertion.

On the 29th our Commodore spoke with an English fri-

* We drove a cork very tight into an empty bottle. The cork was so large that more than half of it could not be driven into the neck of the bottle. We then tied a cord round the cork which we also fastened round the neck of the bottle, to prevent the cork sinking down; and put a coat of pitch over the whole. By means of lead we sunk it in the water. When it was let down to about the depth of fifty fathoms, the captain said he was sure that the bottle had instantaneously filled; on which he drew it up, when we found the cork driven down into the inside, and of course the bottle was full of water.

We prepared a second bottle exactly in the same way, only with the addition of a sail needle being passed through the upper part of the cork, which rested on the mouth of the bottle, and all completely pitched over. When about fifty fathoms down, the captain called out as before, that he felt by the sudden increase of weight that the bottle was filled, on which it was drawn up. We were not a little surprised to find the cork in the same position, and no part of the pitch broken, yet the bottle was full of water. None of us could conjecture how the water got in. There was no part of the pitch open that would admit the point of a needle. Supposing the pitch and cork both porous, it does not appear easy to account for a quart of water passing so instantaneously through so small a space—the porousness of the glass seems to be the only consideration by which we can account for the fact.

I do not know whether the same experiment as the second was ever tried before, and, therefore, for the satisfaction of the curious and inquisitive, I shall subjoin answers to as many inquiries as I think they would make, were I present with them.

Are you positively certain there was no water in the second bottle before the cork was put into it? Positively certain.

Did the cork completely fill the neck of the bottle? The cork was purposely chosen rather larger than suited the bottle, and not more than one half of it, as on the first experiment, could be forced into it. Likewise to render it still more difficult to be forced down, it was firmly tied to the neck of the bottle with a small cord.

gate; and on the succeeding morning, at six o'clock, the Carmarthen Indiaman, after hailing us, and finding we had heard no news, telegraphed as follows:

Peace with France!!
Bonaparte dethroned!!!
Bourbons and Stadtholder restored!
France conquered!
The allies in Paris!!!

We, who had heard nothing of Europe later than in September, 1813, were overwhelmed with astonishment on receiving, in the course of a few minutes, such extraordinary and unexpected tidings; we were like men that dreamed. After congratulating each other upon the news, we all felt a strong desire to know the particulars which led to such singular events; but for this we were obliged to exercise a little patience till we should reach some English port.

At one, P.M. we got soundings at ninety fathoms, a proof we were not at a great distance from land. The greased lead brought up brown sand: we now viewed ourselves as sailing over the foundation of the island of Britain.

May 1st. At seven, A. M. a Prussian vessel passed near us, and at ten, an English brig, which confirmed the news

Did the piercing of the cork with so large a needle as a sail needle not split it? The captain did it cautiously to prevent that, and succeeded in not injuring it.

Are you certain that every part of the cork, and especially round the mouth of the bottle, was covered with pitch? Yes, and also about an inch lower down with a thick crust of pitch.

Was the state of it particularly examined when taken up? Yes, by the captain, Mr. Beck a passenger, and by myself, and we observed only one hollow part in the pitch, about the size of a pin's head, that had been a bubble in the pitch, the top of which was broken, but the bottom remained covered with pitch.

I preserved the bottle in the very state in which it was taken up, till the vessel arrived in the London Docks, but the cabin boy broke it by letting it fall when carrying it to my house in London.

The experiment was made about eight hundred miles to the westward of Morocco, in calm weather. The lead which sunk the bottle was the same that is used for trying soundings, and the line the same used on such occasions. It was a wine bottle.

Captain Kilgour, of the Venus, was equally anxious with myself to make the experiment. Both of us were so satisfied that every thing was correctly done, that we did not deem it necessary to make a third trial.

of the preceding day. At noon, soundings were found at fifty-five fathoms: at the bottom there were shells and round stones. I preached, in allusion to the news, from Acts viii. 8.

2d. The morning light discovered to us the British shore, near the Land's End in Cornwall, which was not an unwelcome sight, especially as we had seen no land since we left the small island of Ascension on the 10th of March. Before evening we entered the chops of the channel.

3d. We were all day beating up channel against adverse winds, which increased as the day advanced. About one P.M. the Commodore hung out a signal, advising all ships who thought they could make Plymouth harbour to try it, when ours happily effected it; though others of the fleet were obliged to run back for Falmouth. At five, we cast anchor within a mile of the town of Plymouth; but the wind blew so violently it was impossible to get ashore, till next day about two o'clock in the afternoon, when I once more landed on British ground; and as the Annual Meeting of the Missionary Society was to take place on the following Wednesday, I took my passage in a London coach which set off next morning at seven, in which I, and my young African friend Mr. Beck, arrived safe at five on Saturday morning, at the inn in Lad-lane, and soon after at my own house, where I was thankful to find my friends in good health, of whom I had heard nothing for about a year.

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## POSTSCRIPT.

I cannot close this account of my journies in Africa, without a grateful acknowledgment of the valuable information and assistance I derived from my friend and fellow-traveller Mr. Read. My thanks are also due to Mr. Anderson, who accompanied me from Griqua town to Lattakoo. I am also under obligation to the Griqua Chiefs, Kok and Bern; to Jan Hendrick, a Griqua; and to various Hottentots of the company, who had been in Caffraria. I am also much indebted for useful assistance to all the missionaries in Namacqualand.

Above all, I ascribe praise and glory to Him who inclined me to undertake the journey; who directed and preserved me through the whole of it; who watched over my affairs while absent from home; and at length restored me in safety and health to my friends and flock.

# APPENDIX.

## No. I.

## CHAP. I.

### MISCELLANEOUS ACCOUNT OF CAFFRARIA.

*Religion—Marriages—Sickness—Hunting.*

CAFFRARIA commences at the Great Fish River, which divides it from Albany in the Colony, and runs along the Indian Ocean, in a N. E. direction, to the River Bassee, which divides it from the Tambookie country. It does not extend more than seventy miles up the country, or to the west, at least at the south end of it, being separated from the Colony and Bushmen country on that side by a chain of mountains. It abounds with mountains, woods, and water, and is far more populous than either the Bushmen, Corannas, or Namacqua countries. The people also are taller, more robust, and more industrious. Better shaped men I never saw. They are a warlike race, and many of them are greatly addicted to plundering. Like the Chinese, they consider all other people inferior to themselves, and suppose that Europeans wear clothes merely on account of having feeble and sickly bodies.

They have scarcely any religion; but some of them profess to believe that some great being came from above, and made the world, after which he returned, and cared no more about it. It is very probable that even this feeble ray of light was obtained by means of their intercourse with the Dutch boors during several ages. They consider man as on a level with the brutes with regard to the duration of his being, so that when he is dead there is an end of his existence.

When I enquired of some of our Hottentots who had lived among the Caffres, if they had any conjectures among them concerning the nature of the heavenly bodies, they said the Caffres did not allow their thoughts to extend so far as the stars.

Like the Matchappees, they have circumcision among them, though ignorant of what gave rise to the custom. They perform this ceremony on their young men at the age of fourteen years, or more. For this purpose they are caught, for they seldom submit willingly, and brought into a house, when the operation is forcibly performed; after which they are not permitted to sleep till they are healed, and to keep them awake, men are employed to beat them on the ends of their fingers. One man performs this office for a considerable district, and is paid for his trouble by a calf or an assagay. They daub the person over with *white*, so that our Hottentots said, he looks like the dead. They likewise furnish him with an apron made from a plant which grows in the rivers of Caffraria, and the young men, thus painted and dressed, dance together at a distance from the Kraal, to which they are not admitted till perfectly recovered. When recovered, they wash off the clay in the river, and receive each a new garment as a present from the women. Then the house in which they were confined and every thing in it is burned; after which a young female is presented to each; and being now considered as men, they are allowed to eat some parts of a beast, which are forbidden till that rite is performed. When the son of a Caffre chief is circumcised, he becomes chief of all the youth of the same age and under, and his father retains his authority over all others: thus the power is divided between the father and his eldest son.

When a Caffre wishes to marry, he invites the female to whom he is partial to his house, and makes a feast. If pleased with her, he negotiates with the

parents to marry her, which negotiation chiefly relates to the number of cattle to be given for her;—if successful a day is appointed for the celebration of the nuptials. On the morning of that day she appears, with only a little dress, in presence of the whole Kraal, walking past each person, with companions on each side of her. Then she turns her back towards her parents, intimating that to be the last time they shall see her in that state. Cattle are now killed, when they feast and dance as long as they last.

Polygamy is very general among them. The common people have seldom more than one or two wives, but their chiefs usually four or five.

When a Caffre is sick, they generally send for a person who is considered as a physician, who pretends to extract from the body of the sick, serpents, stones, bones, &c. At other times he beats them on the elbow, knees, and end of their fingers, till (as our Hottentots expressed it) these are almost rotten—they sometimes also kill cattle in the way of sacrifice for the person—at other times the doctor pretends to drive out the devil, and to kill him.

When their chiefs are long sick, they suppose it to be owing to the conduct of some person in the Kraal. To find out this person they employ some woman who is reported to be a witch, who, when the people are called out, walks round and round them, until she fixes upon the supposed culprit, and points him out; on which ants, formed into balls are brought, when one ball is put between the upper part of his thighs, and one under each armpit, to bite and torment him till he confesses; immediately on which he is put to death without mercy. When Congo, a chief, was sick, he employed one of these women to find out the aggressor. She selected a Hottentot who pretended to be a doctor among them. He was instantly slain. His widow is servant to one of our Missionaries.

When Gika, the present king of the Caffres, was sick, he attributed it to the enchantments of persons who disliked him, however he would not permit them to be put to death.

They are very expert in binding up a broken leg or arm. One of our Hottentots broke his arm in Caffraria, and had it well set and cured by a Caffre.

They have a barbarous custom of exposing their sick friends, who, in their opinion, are not likely to recover. They carry them to bushes at a distance from the Kraal, where they leave them, either to be devoured by wild beasts, or to die of want. While Congo with his Kraal resided for some time on the grounds of Bethelsdorp, Mr. Read heard they had exposed a woman in this manner. He went to Congo to inquire into the truth of the report; who assured him, that two women attended upon her among the bushes. He went and found two women as had been stated, but he was not sure that they had not been sent while he conversed with the chief. When he told them that that woman, and all mankind, would rise again from the dead, it caused uncommon joy among the Caffres. They said, they should like to see their grandfathers, and others whom they mentioned. Congo inquired when it would happen, and if it would be soon, but Mr. Read could not gratify his wishes on that point.

Sometimes the exposed person revives, and returns to the Kraal; but if he does not recover, he is again carried to the bushes; and should this be repeated, they shut him up in his house with a small portion of victuals, when the Kraal removes to some other quarter. This cruel practice is supposed to arise from a dread of the disease spreading like the plague. When Dr. Vanderkemp was in Caffraria, he found they had other practices analogous to this; such as when any of them are in danger of being drowned, the rest are so terrified that they will either run from him, or throw stones at him; likewise when a woman is taken in labour, every one runs from her.

They bury none but their chiefs and their wives; others are thrown out to be devoured by the wild beasts. Should a person die accidentally in his own house, the whole Kraal is deserted.

When dying, they seem totally indifferent about it, and the spectators appear as indifferent as the dying; yet a Caffre will sometimes mourn for the death of a wife or a child. When he does so, he leaves his Kraal, separates himself from every one, and retires into a wood or lonely place, where he lives for a month or two in the manner of a hermit; after which he throws away his cloak and begs for another, on obtaining which he returns to his home.

Many of the Caffres travel into the countries which surround them, sometimes

to plunder, at other times merely to gratify curiosity, and to bring back any thing they judge useful or curious. They always travel on foot, carrying no more than their cloak to sleep in during the night. On their return they entertain their friends by relating the most minute circumstance that happened—where and what they ate, where and what kind of water they drank, and every thing they saw or heard, and he who does not do so is despised. When any of them have visited Cape-town, on their return they used to describe how the people dressed, how they washed their mouths, their houses, &c. but never imitated or endeavoured to introduce any of their customs. They expressed surprise at many things which they saw, but never think the white men are more wise or skilful than themselves, for they suppose they could do all that the white men do if they chose. They consider reading and writing as insignificant things of no use.

They are remarkable for retaining the history of their forefathers, their former kings and chiefs, and can relate them with great distinctness. When alone, they frequently repeat all they know of former ages, and of friends who are dead, and sometimes weep while doing so.

Nothing is more disgraceful among the Caffres than for a man to lose or throw away his shield. One of our Hottentots when in Caffraria, observed a Caffre who was as clever as any of them, yet never allowed to associate with them, and often wondered what could be the reason of his disgrace—the Caffre told him it was because he had once thrown away his shield to save his life.

They are very faithful to any trust reposed in them. Should they get any thing to carry to Cape-town, our Hottentots said they would rather lose every thing they had, than that thing with which they were entrusted, and so disappoint the sender. Mr Read said he had sent many articles by them to their chiefs, and they were always faithfully delivered—but they have not been very faithful to the promises they have made to the Cape government, having often broken them.

Many of them are very hospitable to strangers, not waiting till they ask for victuals, but bringing it of their own accord, and setting it before them, and always of the best they have.

They never go a fishing, fish being reckoned unclean, as are also tame fowls, swine, &c. They have no canoes or boats, even to cross a river by; this they perform by tying reeds together, on which they are floated over.

They often hunt wild beasts, by a whole Kraal turning out, and forming a circle round a large tract of land, and by gradually drawing in the circle, they enclose every beast which happens to be in that part within a narrow space. When this is effected, they leave one narrow opening, to which when the animal is advancing, they shoot him. On one of these occasions they happened to enclose a very large ostrich, who advanced quickly to the opening in the circle of Caffres, and with one stroke of his foot, struck dead the Caffre who was nearest him, which excited universal alarm; and to this day, when a Caffre passes the spot, he makes a low bow as an act of reverence to it. Similar respect is paid to an anchor that was cast upon their coast, belonging to the Dodington or Grosvenor Indiaman, wrecked there, which arose from the following circumstance. A man who had wrought a whole day, endeavouring to break off a piece of iron from the anchor, happened to die that same evening. The Caffres supposing that his death was occasioned by something which proceeded from the anchor, not one of them has ventured to touch it ever since, but every one makes his obeisance to it as he passes. They are very superstitious. Should a person belonging to any Kraal be killed by lightning, none of the other Kraals will associate with that, accounting them an abomination.

Sometimes, in order to catch game, they make an enclosure with one entrance, over which they place a large bow, as an arch, with the string extended on a catch. The creature entering, and treading on a certain stick laid in his way, the string comes with violence from off the catch, and suspends him in the air.

When the wolf is troublesome, they suspend a piece of flesh on a bough, and place an assagay or spear in the ground, that the wolf when leaping to catch the flesh may fall upon it.

## CHAP. II.

### *Traditions—Amusements—Punishments, &c.*

THE Caffres have a tradition among them, that when some particular chief dies, they should drive an ox over his grave, and split his horns, and that afterwards this ox should be sacred, and die of old age. On his death his bones must be burned to ashes, and saluted in a solemn manner. I could not learn what result was expected from these formalities.

They have likewise a tradition, that their oxen originally came out of a hole in the Tambookie country, to which the Caffres continue annually to pay a tribute of gratitude for this blessing.

Their chief amusement is dancing; the men on one part, the women on the other—the former spring up and down, the latter only make motions with their heads. While dancing they bawl aloud in a disgusting manner. They likewise use instruments of music. One is a bow with a piece of quill fixed near one end of the string, on which they blow, which makes an agreeable sound. The women have a calabash hung to a bow string, on which they beat, and sing in harmony with the beating. The words they use are the names of friends, rivers, and places they can recollect; having no songs. They also make a kind of flute from the thigh bone of some animal, with which they give notice to each other of various affairs, such as when a meeting of the Kraal is desired.

In time of peace the Caffres are fond of their children, but in time of war they appear regardless of them, taking their wives with them, but leaving the children to their fate.

The chief amusements of the children are imitating the men, in fighting with their assagays and bludgeons. They likewise employ themselves in making little gardens. Many of the boys are employed in attending the cattle. They are generally obedient and respectful to their parents, and these are not severe in their punishments.

Before the present reign of Gika, if a man committed adultery, he might be killed by any one who was certain he was guilty; and when the circumstance of the slaughter came to the ears of any of the chiefs, they used to say, It is right that such a dog should be killed, as there are plenty of young ones, and no occasion to take another man's wife. Gika, perhaps from observing that this liberty of putting to death such delinquents, or supposed delinquents, led to bad consequences in many instances, prohibited it and ordered that such cases should be brought before himself; but when a person transgresses this order, a present of a few oxen will appease the king's wrath—indeed murder is generally overlooked, and when punished, it is chiefly owing to some aggravating circumstance in the case, and the punishment is only by fine. Theft is punished also by fine, and sometimes by beating with a rod, in which case the king is executioner. When a person is put to death, it is generally by stabbing him with their assagays, or spears; at other times they split a tree in two pieces, and bending these backwards, place the criminal between them, which being let loose, crush the person to death on their returning to their former position, or hold him fast till he expires.

Caffres of superior talents, discover their superiority by making better assagays, or by discovering greater expertness in throwing them; others, in planning and making attacks on their enemies; others, by discovering more art in the construction of their gardens; and some likewise by greater fluency in speech.

In their private quarrels among themselves it is not difficult to bring them to a reconciliation, which is generally effected by the interposition of friends.

There is a rule or law, sanctioned by custom, among the Caffres, which falls severely upon the poor females; viz. when a father dies, all his property is seized by his surviving brother, if he has left one; which property is applied solely to the support of the male children of the family, and when these come of age, the uncle delivers up the property of their father to them—but as for the widow and fatherless daughters, no provision is made for them. This is not very surprising, as it will be found in every country, civilized as well as barbarous,

that men being the stronger party, and the makers of the laws, form them more favourably toward their own sex. Whatever knowledge of good, men in savage countries may have lost, in all countries they have retained the knowledge of their superiority to the other sex, and act accordingly.

The Caffres have unhappily discovered a method of making a liquor from corn or millet, resembling gin, with which they frequently intoxicate themselves, and having spears as their constant companions, they must in such cases be frequently very outrageous and dangerous.

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## CHAP. III.

### *Dress---Subsistence---Property---Houses---Animals.*

THE Caffre men do not encumber themselves with much dress, nor do they ever dress for the sake of decency, but merely to protect themselves from cold; for which purpose they wear a cloak made of cow-skin, which they render almost as soft and pliable as cloth; others are made of the skins of wild animals, and all have the hair completely taken off. Their colour is brown. The cloaks of the chiefs are made of tiger skins. When it rains at the time they are to milk the cows, they throw aside this cloak, because, say they, it is easier to dry our skins than our cloaks. They wear no covering on their heads: they have sandals on their feet, instead of shoes, which only protect the soles. Besides the loose cloak and sandals, the men have no other covering; which indicates a more barbarous state than any other nation which I have visited. This state of nudity made the Matchappees at Lattakoo, who had seen a plundering party of them, speak of them as the greatest savages they had ever seen, and it served to intimidate them when the Caffres attacked them. They carry constantly with them a walking stick, a club, and two or three assagays. When they go to war, or to hunt lions, they use a kind of oblong shields. They are remarkably fond of ornaments, having rings and beads on every part of their body; and on the crown of the head they wear a bunch of jackal's hair, fastened into a handle of brass. Their rings are of ivory, brass, iron, &c.

The women wear cloaks resembling those used by the men, tied round the middle of the body by means of leathern girdles. They generally allow the upper half to hang down behind, except in carrying their children on their back, when they bring up their cloak over them, and tie it round their neck, to prevent its falling. They wear caps made of the skin of an animal, which are long, becoming gradually narrower till they terminate in a point, which is ornamented with rows of beads. Both women and children wear small aprons of skin, of the same kind as their caps. They wear metal rings on their fingers and great toes, but no shoes or sandals. The richer sort sew rows of buttons on the backs of their cloaks, and on their shoulders a bunch of tails of different animals, especially of tigers and wild cats.

The men, but more frequently the women, adorn their arms, backs, and breasts, with rows of small scars. These are formed by piercing the skin with a pointed iron, and pulling it forcibly up under the skin, so as to make it remain prominent above the surface.

They prepare the hides of cows and oxen, with which they make their cloaks, by first rubbing off all the flesh and blood from the inside by a certain kind of stone; after which they rub the hairy side with the juice of what is well known in the Colony by the name of Hottentot's fig, then with cow dung, after which it feels smooth and soft, and has much the appearance of our cloth.

The Caffres use no tables, dishes, knives, or forks at their meals, but every one helps himself, by means of sticks, to the meat that is in the pot, and eats it in his hand. They obtain fire by rubbing one piece of wood of a certain kind against another. Some however have tinder boxes, which they obtain from the colony. They have no carriages of any kind; the women are used instead of carriages, or pack oxen. They have no hens, or other domestic fowls, not considering eggs to be designed for food—nor have they any cats, preferring rather to be overrun with mice. Instead of chairs, they sit upon the sculls of their oxen, with the horns still united to them. They use salt when it can be obtained, but

when it cannot, they substitute fresh cow dung, which the old Hottentot do to this day. They are unacquainted with the making of butter or cheese from milk.

The riches of a Caffre chiefly consist in his cattle, of which he is extravagantly fond. He keeps them as carefully as the miser does his gold. He never uses them as beasts of burden, except when he is removing from one place to another along with his Kraal, and then they carry the milk bags, or skin bags which contain milk. He is never more gratified than when running before his cattle with his shield, by beating on which the whole are taught to gallop after him. In this way he leads them out to take exercise, and those oxen which run quickest on such occasions, are considered his best, of these he boasts, and treats them with peculiar kindness.

They chiefly subsist upon milk, but in part also by hunting, and by the produce of their gardens. They sow a species of millet, which is known in the colony by the name of Caffre-corn. While growing, it very much resembles Indian corn, only the fruit grows in clusters, like the g[illegible], the grain is small and round, and when boiled is very palatable. By parching it over a fire during our journey, we found it a very good substitute for coffee. The Caffres frequently bruise it between two stones, and make a kind of bread from it. [illegible] sow it is the work of the women. They scatter the seed on the grass, after which they push off the grass from the surface by means of a kind of wooden spade shaped something like a spoon at both ends, by which operation the seed falls upon the ground, and is covered by the grass, from underneath which withered and rotten grass, it afterwards springs up. They also sow pumkins, water melons, &c. and use various vegetables, which grow wild. They cultivate tobacco, and smoke it, like the Matchappees, through water in a horn.

The men spend their days in idleness, having no employment but war, hunting, and milking the cows. The women construct the houses, [illegible] for the cattle, utensils, and clothes, they also till the ground, [illegible] likewise manufacture mats of rushes, and neat baskets, [illegible] contain milk, but which are seldom washed or cleaned except by [illegible] tongues.

They can reckon no higher than to a hundred. To keep in remembrance the number of their cattle, &c. they cut notches in wood, each notch [illegible] or cow. They frequently cross deep rivers by driving in the cattle, and, laying hold of their tails, are dragged over by them.

They have names for many of the stars, and know when it is near ploughing time by the position of some of these. They consider a rainy and a dry season a year, so that, when speaking of ten years, they would say ten of these seasons. They have no money, but cattle, and other articles of subsistence, are used in its place, by way of exchange.

Their method of preserving corn till it is necessary to use it, is somewhat curious. They dig a large hole in the middle of their cattle-kraal, the entrance of which is narrow, but is enlarged under ground, according to the size requisite to contain their stock. To secure the entrance, they plaster it first over with damp dung of their cattle, over which they lay dry dung about a foot in depth, which becomes so firm that their cattle when put into the Kraal in the evenings, can walk over it without its sustaining any injury. Why they choose their cattle-kraal for placing their magazines, I could not learn, but it is probably on account of their considering it the most secure place, as their cattle being their most valuable property will be best guarded in the night time—or because, should a thief come among the cattle, the noise they would make would probably awake those who might be asleep. When a family opens their magazine, they take such a quantity as they judge sufficient for their consumption to a certain time. The neighbouring families borrow what remains, which they restore at the opening of their magazines.

The Caffres can live in those parts of the country where others cannot, because they seldom use water for drinking, drinking only milk, when it is nearly sour; consequently, however bad the water may be, if their cattle will drink it they are satisfied.

Their houses are built in the shape of a dome, formed of long sticks bent into that form, thatched with straw, and plastered in the inside with a mixture of

clay and cow dung. The entrance is low, seldom higher than two or three feet. Having no chimney, the smoke proceeding from the fire, which is placed in the middle of the hut, must find its way out as it can, through the roof or by the door.

Caffraria contains of quadrupeds, the wolf, lion, buffalo, elk, large elephant, quacha, knoo, stag, hog, rhinoceros, sea-cow, a variety of bucks, wild dogs, hedgehog, baboon, and various other creatures, among which are the lizard, and cameleon. Of the latter animal, it is commonly reported that it changes colour according to the substance on which it is placed. That it changes colour, I have no doubt, having myself seen it; but Dr. Vanderkemp, who particularly attended to it, said, that he placed a cameleon on black, when it turned almost black, like mud; upon dark blue it turned not so black as in the former case, but no blue colour was to be seen; upon white it assumed the colour of white ashes: upon green, a yellowish grey, with green spots; upon bright red it remained white, with a yellow hue. He then placed it in a dark box, expecting to find it black; but on opening the box he found it white, and leaving the box open, it got large brown spots of a chocolate colour. These changes take place in one, two, or three minutes; they affect not the whole surface of the body from their commencement, but spots are at first seen, commonly on the sides of the body, below the neck on the shoulders, and the eye-lids. The progress from one colour to the other is not uniform, but by intervals, slower or more rapid, as it were by flushes. It is not necessary to irritate the animal to make it change its colour, for the change takes place even when it is asleep. I have a male and female cameleon, which I brought with me in a glass-case to England; of course both dead, but in a good state of preservation. The male is chiefly a grey colour, intermixed with light green spots, and a considerable part in the middle of the sides is light green. The female is black, but appears as if sprinkled with white powder.

There is a great variety of birds in Caffraria, which I cannot name, only the honey bird which I have formerly mentioned, has this peculiarity which I have not formerly stated, that, when it is tamed, it will follow a person like a dog.

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## CHAP. IV.

### *Caffre King---Grosvenor Indiaman---Gika asks Rain---Caffre Chiefs.*

GIKA, the present king of the Caffres, is not the son of his predecessor in government, Khauta, but the grandson of his uncle, Palo; so that the government is not absolutely hereditary, but according to the will of the reigning prince. Gika did not obtain the regal power without opposition; for on the death of Khauta, his uncle Tzlambi, under whose tuition he had been brought up, could not think of submitting to the government of his pupil, and resolved to oppose the succession by force of arms. Tzlambi had several brothers, who were men of great power, and who joined him in his rebellion, as did also the sons of the deceased king. The Caffres, who at that time lived in what was anciently the Gonaqua country, lying betwixt the Sunday and Great Fish rivers, united with Tzlambi. Several battles were decided in favour of Gika; at length the opposing chiefs agreed to attack Gika from different directions on a certain day. Their reckoning deceived them, for half the powers attacked a day before the concerted time, and were completely overthrown; on which, Gika, following up the advantage he had obtained, attacked his uncle Tzlambi, whom he defeated, and ruined his army. He kept Tzlambi a prisoner for two years, when he released him, and appointed him a captain, and he consults him in all matters of importance; at the same time he keeps him as much as possible from possessing real power. Gika, though he has a son, has appointed the youngest son of his predecessor and benefactor to succeed him; and when this young man, Hietwzay, comes of age, Gika intends to raise him to rule, foreseeing the confusion which that succession is likely to occasion after his death.

The Caffre kings consider themselves men of great consequence. Gika, speaking of the Landdrost of Graaf Reynet, said, He is a chief *made*, I am a chief *born*.

Gika's mother is queen of the Tambookies, the next nation beyond the Caffres, and through her he governs that people also.

The king has no income from the people, except the breast of every ox or cow that is killed, which by them is considered the most delicate part of the animal. When many of the king's cattle happen to die, he goes to the Kraals of his chiefs, and selects what cattle he pleases—they allow him to take them away, but they endeavour to steal them back as soon as possible.

None of the people dare kill any of their cattle till they first obtain a licence from their chief; of course the slaughter must come to the knowledge of the king, and it is thereby rendered more difficult to cheat him. On this account also the Kraals are all glad to entertain a stranger, not so much from love to the stranger, as to themselves, that they may have an opportunity of killing one of their cattle, which is always permitted on such an occasion.

A boor, whom I met at one of our missionary stations, told me, that he accompanied the Landdrost of Graaf Reynet (who was I think Mr. Stockenstrom) into Caffraria, together with many others, to enquire, at the request of the English Government, whether any of the persons who were cast ashore from the Grosvenor Indiaman, that was wrecked on that coast, had survived. They found two ladies belonging to the Grosvenor still alive, who had been forced to marry Caffres, and had both children and grandchildren. Being attached to these, they refused to leave the country, though Mr. S. offered to take them with him. They stated also as a reason for refusing to return to England, that probably their friends were either all dead, or so scattered that they should never be able to find them out; wherefore they preferred remaining where they were. Their bodies were painted, and they were dressed like the Caffre women. When the Landdrost asked Gika, why the people had murdered those who were driven ashore upon his coast, he said, because they had no business in his country, but should have kept in their own, meaning the sea; for the Caffres thought they had risen up from the bottom of the sea, having seen the top mast first, then gradually more and more till they beheld the hull, which made them conclude they were natives of the water. When Dr. Vanderkemp remonstrated with Gika, for having murdered the people who were cast ashore from a ship that was wrecked while he was there, he replied by saying, Why do you kill wolves? they belong to this country, but these people do not.

Had the persons cast ashore from these vessels, who escaped from the Caffres, and attempted to reach the Cape by travelling along the coast, after two or three days journey, struck up the country, instead of keeping by the shore, they would soon have fallen in with Dutch farmers; but by keeping near the sea, they doubled the distance by following the windings of the coast, and were likewise out of the way of obtaining assistance, as the ground near the sea is barren, and consequently uninhabited, though now, for the sake of cutting timber, inhabitants may be found in the neighbourhood of Plattenburgh's bay, and probably in one or two other places; but should any ship afterwards be wrecked any where south or south-west of the Great Fish River (to the north of which the Caffres are now driven) it will be wise in those who reach the land, instantly to strike up into the country, when they will soon fall in with waggon tracks, by following which they will arrive at the residence of white men. This is the more necessary to be made known, as the number of ships sailing along that part of the African coast must be greater, in consequence of the trade to India being more open than in former times; but I know of no harbour or refuge into which a ship could enter. The mouth of the Buffalo river, though about a quarter of a mile wide, appears to have a bar running across it; at any rate the entrance, if it has one, must be very intricate, especially to a stranger; and in a storm the most eligible place, nearest to Caffraria, would be Algoa bay, which might afford protection should the wind blow from the S. or S. W. but none if it blow from the E. or N. E.

After a long drought, Gika sent to Tinkhana (which was Dr. Vanderkemp's Caffre name) to procure rain; who very properly answered, that he could not give rain, but would pray to God for it. Abundance of rain soon fell. Gika, in consequence, sent a present of some cattle to Tinkhana, for having obtained rain; who, however, declined accepting of them, but desired they should be returned to Gika. The people when driving them back were met by a boor, who enquired concerning the cattle they were driving. They said Gika had sent them

to Tinkhana, for having obtained rain, but that he would not receive them. The boor told them it was because Gika had sent too few for so great a favour, that he should send a great many more, and Tinkhana would receive them. It was afterwards reported that Gika sent about twenty, which were intercepted and taken by this boor.

Gika told the Landdrost of Graaf Reynet, when on a visit to him, that Tinkhana could give rain. On the Landdrost enquiring how he did it, Gika said he put his head into the ground, and called upon some person below to send rain, and rain came. Gika frequently sent afterwards to the doctor at Bethelsdorp, to send rain to his country.

Mr. Read mentioned, that upon one occasion, while he was conversing with Gika, two boys roasted some beef for him; one cut it into pieces when it was roasted, and the other put it into his mouth.

When Messrs. Vanderkemp and Read visited Gika, he took a fancy for an old dog belonging to one of their Hottentots who accompanied them, for which he offered the Hottentot a cow, to which he very readily consented. Dr. Vanderkemp remarked to the king, that he was giving a very extravagant price for the dog, as it was old and without teeth. O, said Gika, I shall give him a cow without teeth also.

The Caffre chiefs may be considered as the nobility of that country, such as those in Europe when the feudal system prevailed. They are numerous, and possess considerable power and influence, but are all subordinate to king Gika, and probably were most of them raised to that rank by him or his predecessors.

The only way the chiefs have of checking the king's power is by withdrawing from his dominions, and carrying their people along with them. As no king likes to be without subjects, this practice has often produced an accommodation.

Congo, a chief who formerly lived within the limits of the colony, was the first to shake off the power of Gika, and become an independent chief; but to the day of his death he, in various ways, acknowledged a kind of dependence on him. Cobus Congo, his son, must now be completely subject to Gika, since he has been driven from the colony to the territory of Gika, by the English government.

Congo was sick in the time of the war with the colony. For safety, his friends carried him from his Kraal to the middle of a wood, very difficult of access, there being only a very narrow path. A commando of boors discovered the track, and came to the spot, where Congo, his son, and a few of his principal men, were all lying fast asleep. It is reported that the commando did not awake them, but shot them all dead while they were asleep.

Congo named one of his sons Tinkhana, after Dr. Vanderkemp; he is now about ten years of age. The mother, who was very fond of the doctor, is still proud of her son bearing his name.

Yelloosa, another Caffre chief, followed the example of Congo, threw off his dependance on Gika, and retired with his people to the colony, from whence, after remaining a few years, he returned and submitted to Gika.

Slamba, another chief, after having made various fruitless attempts to obtain the sovereignty of Caffraria, fled also to the colony, followed by all his people; where he remained eight or nine years: during which period he had various skirmishes with Gika. He was considered the principal chief, south of the Great Fish river, which was so populous at that time, that Mr. Read once counted from the top of a hill seventy or eighty Kraals, consisting of from twenty to thirty houses; and the valleys were cultivated, and so full of gardens, and fields of Indian and Caffre corn, that it had a fine and rich appearance. Slamba however was driven by Colonel Graham from the colony, in consequence of his repeated depredations on the farmers. When driven over the Great Fish River into the territories of Gika, it is said he carried on a war with him for some time, but is now reconciled.

Jan Chachoo, son of Chachoo, a Caffre chief under Gika, has been eight or nine years at Bethelsdorp, and has learned the Dutch language completely; can read, write, and cast accounts; he has wrought only about eight months at the business of a carpenter, yet I have seen good chairs of his workmanship. He intends returning to Caffraria as soon as peace is restored, and a Missionary obtained to accompany him; but without one he says he will not go. His behaviour has been very exemplary, and he is esteemed by all at the settlement.

When victuals are brought, the chiefs always eat first, then the common people. The men never eat with the women. The children eat with the mother. Those in the higher ranks shew their superiority to others, by entrusting them with none of their secrets, or ever conversing with them concerning what they consider matters of moment.

A chief carries always in his hand the bushy part of a lion's tail, which is the only badge that distinguishes him from the others. When any thing at a distance requires the captain's presence, and he cannot come, he sends a man with this token, who then can act in the matter as the chief's deputy. The chief likewise wears a plate of copper on his breast.

Every chief has a council, whom he consults in all matters of importance.

# CHAP. V.

## *Origin of the Caffre War with the English.*

I HAD the following account of the origin of this war from a respectable quarter, many particulars of which have been corroborated by others.

A boor had taken a farm on the banks of the Great Fish River, where there was a ford, across which the Caffres frequently drove their cattle, some of which happened now and then to go into his garden, which no doubt offended the proprietor. To make the Caffres more careful, he began to demand a part of the cattle which broke into his garden. When there happened to be three, he demanded one cow or ox; when five, he required two, as a fine for the damage he had sustained. The Caffres peaceably submitted to these demands for some time. The farmer finding this to be a lucrative concern, is said to have begun to assist the Caffre cattle in getting into his garden, and then resolved to seize all he found there. The first seizure after coming to this resolution happened to be a considerable number. The Caffre complained to his chief, who instantly ordered his own cattle to be driven across the Fish River at the farmer's ford, when they all went into the boor's trap, or garden; when, like the others, they were detained by the boor. No sooner had the Caffre chief heard of what had happened, than he went with an armed force to visit the boor. On his arrival, he not only demanded the restoration of his own cattle, but also carried off all the boor's.

The other Caffres who had lost cattle by this boor, having such an example set them by their chief, determined to make up their losses in a similar way, by carrying off cattle from other boors, though they had not offended them. In this way, a thieving, plundering disposition became general among them, which afterwards made it appear necessary to the government to drive all the Caffres beyond the Great Fish River, which has been effected. But notwithstanding the number and vigilance of the military posts opposite to Caffraria, parties of the Caffres have still the audacity to penetrate many miles into the colony, and carry off great numbers of cattle from the boors.

In these plundering expeditions the Caffres never travel on the roads, but through the woods; where, in consequence of the multiplicity of obstacles, no European soldiers can come up with them; but the Hottentots shewing themselves to be as nimble travellers through the woods and bushes, government have chiefly employed the Hottentot regiment in opposing the Caffres.

Sometime after the commencement of the Caffre war, one of the chiefs desired a conference with the British Commander, who agreed to meet him in a plain, accompanied by a certain number of his men, and the Caffre to bring the like number. The chief asked, to whom that country belonged so many years ago? A Dutch boor mentioned a person to whom it had belonged. "O," said the Caffre, "I remember him, but it belonged to us before his time." Be that as it might, said the Officer, he and his people must remove beyond the Great Fish River, and he recommended their doing it in a peaceable manner. They desired time to cut down their corn, but this could not be granted; but it was promised that it should be cut down and sent after them. The Commander observing the Caffres increasing in number around, and laying hold of their assagays, thought it prudent to fall back on his main body. So long as the corn remained on the

ground, it was a constant bone of contention, wherefore orders were given that all the growing corn, tobacco &c. should be destroyed, which was accordingly done, since which they have not crossed the Fish River in such numbers as formerly, but that river is found to be a poor boundary, being sometimes completely dry. There is said to be a large and deep river about twenty days journey beyond it, which some recommend driving them beyond, else, say they, the war must be perpetual. On receiving such orders, king Gika might say, as a Canadian chief did on being ordered with his people to remove higher up the country, to make way for fresh settlers from Europe—"Were we not born here? are not the bones of our forefathers interred here? and can we say to them, Arise and go with us to a foreign land?" But I doubt much the existence of such a river, for having afterwards travelled much higher up on the west side of the Caffre land, I did not meet with one river or stream running towards Caffraria, but all running towards the opposite side of the Continent. Should it only rise among those mountains which bound Caffraria on the westward, it is not likely to be both wide and deep.

The Caffres, being divided into many tribes, each of which has a chief, have frequent wars among themselves, but they are never bloody, perhaps not more than one or two men are killed during a war. They prefer stealing each other's cattle, destroying fields, gardens, &c. to killing.

Most of their civil wars arise from disputes about their women, cattle, and ground. Every chief has a particular district which he considers his own, or belonging to his kraal, others encroaching upon this occasions a war, if the intruder insists on retaining it. When one chief steals cattle from another, if he who has sustained the loss be not satisfied with the offered redress, he resorts to arms.

They take prisoners in war, but only of the higher rank, the rest are killed. The chief keeps his prisoners in close confinement, till they promise to be faithful subjects to him, when they are set at liberty.

When they march to war, each chief accompanies his people, who march in disorder, but on arriving at the field of battle, they form into a line, and first endeavour to intimidate the enemy by howling in a terrific manner, and then by threatening to cut them to pieces.

Every child is supposed to be born a soldier, wherefore all serve freely when called upon by the chief, and every one learns the art of war, or to use the assagay. When they obtain a victory, they are rewarded by their chief, and such as are wounded are kindly treated.

The Caffres are much afraid of muskets, and when they take any from the boors they generally break them to pieces for the brass upon them, of which metal they are very fond.

Our Hottentots who have lived some time in Caffraria, mentioned to me a battle between two Caffre tribes, the one under Congo's father, Chacca, the other under Cobella, which Chacca surrounded, when all the prisoners were either compelled to drown themselves in the sea, or were murdered on the beach, about eight or ten only escaped, and fled to the colony—of those, a father, a cousin, and three uncles of one who travelled with me and their wives composed that number. One of these women during this flight, was pregnant with a son who is now at Bethelsdorp, to whom the parents gave a name expressive of their circumstances at that time, as a time of trouble, indeed it is customary with the Caffres, like the ancient patriarchs, to give significant names to their posterity.

I heard of a boor, at present in the colony, who had lived a long time in Caffraria, where he married both a Caffre and a Hottentot. On the English capturing the Cape, he returning to the colony, bringing along with him his two wives and a Mambook's girl, from the second nation beyond the Caffres. This girl he caused to be well educated, when he discarded his Hottentot and Caffre wives, and married her.

Another boor, who was in Caffraria when Dr Vanderkemp was there, on seeing his printing press, enquired what it was. When the Doctor had described the nature and use of it, the sagacious boor requested him to print for him by the morrow a large folio bible with plates. This same boor was given to haste; for not being able in a short time to cure a sore finger of his daughter's, he cut it off, saying she would be better without it.

# No. II.

## *History of Africaner, a Plundering Chief on the Great River.*

AS this man, by his murders and depredations, is become the terror of a considerable part of South Africa, and is consequently spoken of and feared far and near, I endeavoured to obtain information concerning him as I could, but notwithstanding his fame, or rather infamy, I could not procure much.

He was originally a Hottentot, belonging to the colony, and was a considerable time in the service of a boor, in the *Drosdy* of Tulbach, named Piet Piemaar; part of this time was employed in attending to the boor's cattle, which, for the sake of pasture, were sent at certain seasons to the vicinity of the Great River. Afterwards he, and his sons Jager and Titus, lived with Piemaar at Elephants River. This was about the time that the Cape first came into the hands of the English, when a report was industriously circulated by evil minded persons, that all the Hottentots were to be forced into the army, with the design of sending them out of Africa. This report induced Africaner and his sons to resolve to leave the colony altogether, or live near its limits, to escape being forced into the army.

They continued in the service of Piemaar, who sometimes sent them on commandoes, or plundering expeditions, against the defenceless natives of the interior, furnishing them with muskets and powder for that purpose In this way they were taught to rob for their master, which ultimately led to their setting up for themselves.

Suspicions, from some circumstances, rose in the minds of Africaner and his sons, that their employer behaved improperly to their wives during their absence; and his sending them more frequently from home, confirmed their suspicions; they refused, therefore, to go any more on such expeditions. Information having come to Piemaar, that the Bushman had carried off some cattle from a boor belonging to the district over which he was Field Cornet, he, in his official character, commanded them to pursue the Bushmen, in order to recapture the cattle. This order they positively refused to obey, alleging that his only motive for sending them on such an expedition was, that they might be murdered, and he might thereby get possession of their wives.

For resisting his order, Piemaar proceeded to flog Jager who seized his gun, which was loaded with small shot, the contents of which he lodged in his master's body. A scuffle ensued, in which the sons of Africaner shot, not only Piemaar himself dead, but also his wife and child. Some say that this atrocious deed was contrary to the wishes and expostulations of the father; but others assert he was accessary to it. All however fled immediately over the Great river, to North Namacqualand. Having settled themselves in that country for some time, the sons of Africaner, having muskets and powder, which they had carried off from their murdered master, resolved upon an expedition against some part of the colony, to attack some boor's place by surprise. In this expedition they murdered a boor of the name of Engelbrecht, and likewise a bastard Hottentot, from whom they carried off much cattle.

Immediately on the Missionaries arriving at Warm Bath, in North, or Great Namacqua country, Africaner, with his family, came and took up his residence near them, and for some time behaved in an orderly and peaceable manner; but a circumstance occurred which led to the ruin of the settlement there.

Jager and Titus, as they dared not to visit Cape-town themselves, after the murders they had perpetrated, employed a Hottentot, named Hans Driyer, to take three span, or sets, of oxen thither; with two span of these he was desired to purchase a waggon for them, and with the third, to bring the waggon home. On the way to Cape-town, Hans met a boor, to whom he was in debt, for which the boor seized the whole of the oxen; upon which Hans returned to Namacqua, and refused to give any account of the oxen. This conduct of Hans so exasperated the sons of Africaner, that they attacked his Kraal, and murdered him. Not long after this occurrence, the friends of Hans, with the assistance of some Namacquas, in their turn attacked the Kraal of Africaner. Africaner, to be revenged on the Namacquas for aiding the friends of Hans against him, fell upon their Kraal. These finding themselves too weak to resist him, implored

assistance from the Namacquas at Warm Bath; who, complying with their request, sent out a large armed party to defend them; which so enraged Africaner, that he threatened destruction to the settlement at Warm Bath. He accomplished his threat in part, for he came against them, and carried off a great number of their cattle. A numerous party of the Namacquas pursued him to his Kraal, where they carried on a kind of war, shooting at each other from behind bushes, none of them possessed sufficient courage to meet in the open field. However, the Namacquas at length devised a prudent scheme for regaining their cattle, by taking possession of their watering place. In spite of Africaner's people, the cattle, when thirsty, made their way to the water, and were carried off in triumph by the Namacquas.

Africaner, renewing his threatenings against the Namacquas at Warm Bath, so intimidated them, that they, with the Missionaries, removed over the Great River, to the place where they now are, in Little, or South Namacqualand.

By incursions into the colony, and robbing the boors, not only of cattle, but of their muskets and powder, Africaner has become very powerful. He has been joined by a runaway boor, by some Bushmen, and persons from other tribes; and should he proceed without receiving some check, his family may soon become a very formidable enemy to the colony.

## No. III.

### *Account of Stephanas, an Impostor.*

HE was an European, and, as to religion, very probably, a Roman Catholic. The ship in which he sailed from Europe was stranded near the Cape; where, after getting on shore, he remained for some time in very distressing circumstances, which, he afterwards said, urged him on to the commission of forgery; for which crime he was arrested, and committed to prison. On the very first day of his imprisonment, he began to devise means for effecting his escape. He cut a large hole in the door of the prison, by means of which he regained his liberty, and fled to the Roggefeld, a district in the interior of the colony, where he remained quietly for some time, working as a mason; but hearing that search was making for him, he fled higher up the country to a Missionary settlement then at *Zak river*, where he offered his services as a mason to Mr. Kicherer, who superintended the Mission. They were very acceptable at that time; being about to erect a place of worship, and knowing nothing of his character, they readily took him into their employ.

Only a short time after the building was begun, information from Cape-town, through the newspaper, reached the settlement, that a person accused of forgery had escaped from prison; and from the description given of his person, Stephanas appeared to be the man. Having, by some means, learned that such information had been received, or perhaps discovering by their conduct that he was suspected, he hastily decamped, and fled across the Bushmen's country beyond the Great River, carrying with him a bible, which he had stolen from the Missionaries.

On arriving among the Griquas, he gave himself out to be a Missionary, sent from Zak river to instruct them. He endeavoured to make them believe that he had been brought across the Bushmen country in a miraculous manner, having neither gun, nor sword, nor spear; which indeed appeared to them very marvellous, and made a strong impression in his favour. They all listened to his instructions with attention. The pious people now at Griqua town say, that he spoke much about Jesus Christ, and him crucified; which indeed many Roman Catholics do more than some Protestants. His zeal appeared to be fervent, and considerable impression was made upon the poor Griquas. They not only sighed and wept when hearing him, but many, who had been accustomed to have a plurality of wives, determined to live according to the rules he produced from the Scriptures.

Such effects following his exertions, disposed him to think highly of himself, and to make the people believe he was at the head of all Missionaries. He appears to have learnt by rote what he heard from Mr. Kicherer, and to have re-

peated it without judgment. His fame was of short duration among the most discerning, by his paying too much attention to dreams, visions, and voices, that some of the people pretended to have had, which was contrary to the instructions he had given in the early part of his career. One of these dreamers, who was probably in league with Stephanas, pretended that God had given an order that a grand church should without delay be erected. This imposition obtaining general credit, men, women, and children, went to work with alacrity and zeal; and in a short time a spacious building was nearly finished, the walls of which are still standing, which I passed when travelling across the continent to Namacqua-land. Little more than a roof is wanting to complete the building.

The Griquas say he endeavoured particularly to explain the Bible to them; and frequently directed their attention to its most striking parts—such as the death, resurrection, and ascension of Jesus Christ, &c.

After a time, Stephanas began to sanction the having two wives, like the heathens around, and afterwards set the example by taking two himself. This also being opposite to his first instruction, caused many of his followers to withdraw from him.

About this time, he wrote an account of his proceedings to Mr. Kicherer, who, finding that he was deceiving the people, and propagating many pernicious and destructive principles, insisted upon his leaving them; which he did, and wandered backward and forward for some time in the vicinity of the Great River. He afterwards travelled into the Namacqua country, where he was murdered; but on what account we could not ascertain, nor any of the circumstances that attended his death.

## No. IV.

### *Account of John Bloom, an African Robber.*

HIS father was an European, of the same name: nothing more is known of him, but that he lived successively in four different parts of the colony.

His son John left the colony with the same Piet Piemaar who was afterwards murdered by the sons of Africaner. His object in leaving the colony was only to attend some cattle belonging to Piemaar, on the Great River. Some time after removing thither, hearing of the multitude of cattle possessed by Bootchuanas and Corannas, and the defenceless state of these people, he resolved to make an attack upon them, in order to carry off their cattle, and so become rich by a single expedition. By some means or other he prevailed on many Hottentots to accompany him on this plundering expedition. He and his people killed many of the poor inhabitants against whom they went, and captured a great number of their cattle; indeed, the number was so great that more than a thousand are said to have fallen to the share of Piemaar, which no doubt was the largest.

When Piemaar transported his ill-gotten property to the colony, John Bloom remained behind, and took several wives from among the Corannas; he also continued to make plundering excursions against that people. His first attempt was attended with a shocking event, for, besides those who fell by means of his fire arms, which greatly terrified the Corannas, many of the defenceless women and children ran for refuge from their murderers into the Great River, where they perished.

He afterwards went higher up the river, and took up his residence near the mouth of the Malalareen. There he commenced his ravages by attacking the Bootchuanas, many of whom were slain, and much cattle taken.

He found means to prevail upon many Corannas and Bushmen to join his standard, which probably they did to preserve their own lives. He received much assistance from Jacob and Kaapel Krieger, two boors who had fled from the colony for some crime of which they had been guilty. These supplied him with additional muskets, ammunition, and people, and shared in the plunder which he obtained.

His next expedition was against the Wanketzens, a tribe of Bootchuanas, who had hitherto remained unmolested; but here a check was put to his iniquitous career, for he was repulsed, and soon after died in consequence of drinking from a

fountain, the water of which was supposed to be poisoned by the Wanketzens. When dying, he apprehended that he had been poisoned.

It is said that the Wanketzens manifested considerable military skill and courage in the resistance they made against the attacks of Bloom. They are said to have raised high walls across the passes between the mountains leaving small openings in them, like gates, which could only be closed up at the approach of an enemy. Many lay in ambush; while others were stationed on the tops of the mountains, who rolled down great stones upon their assailants. It is not known that he captured a single beast from the Wanketzens, while he took thousands from the Matchappees and Corannas.

John could neither read nor write; and such is the deceitfulness and wickedness of the human heart, that, notwithstanding all his barbarities, he pretended some respect for religion. However, hardened as he was, his conscience was considerably roused on his dying bed, and he expressed great dread of eternal vengeance.

# No. V.

## ISLAND OF MADAGASCAR.

### CHAP. I.

*Situation---Extent---Productions---Character of the Natives.*

BEING desired by the Directors of the Missionary Society, before I left England, to send a mission to the large island of Madagascar, during my residence in South Africa, if I found it practicable, I endeavoured of course to obtain all the information I could respecting it. Mr. Milne, Missionary to the Chinese Empire, on his way thither, touching at the Cape of Good Hope, I requested him on his arrival at the Isle of France, to procure all the information he could respecting Madagascar, in that adjoining island. From the papers respecting it which I received from him, duplicates of which were transmitted to the Society, it appears that he acted with much judgment and industry in fulfilling my request. To his papers, chiefly, I am indebted for the following account:

Madagascar is an African island, distant only about forty leagues from the eastern shore of the Continent; situated in the Indian Ocean, extending from north to south upward of eight hundred miles. It is called by the natives Madacase, or Madecassa; by the Portuguese, who discovered it, St. Lawrence; by the French, L'Isle Dauphin; and by the Persians, Arabians, &c. Serandib.

The island is reported to be divided into twenty-eight provinces, the chief of which is the valley of Amboul, lying at the south end of it, which is watered by three great rivers, and covered with wood adapted to the construction of houses, &c. The district is also fertilized by many small streams: it is governed by twelve chiefs, and supposed to contain about fifteen thousand persons, and is considered by some the most suitable place for a colony; while others prefer the country adjoining St. Augustine Bay. On the coast, about Fort Dauphin, it is rendered unhealthy by the great quantity of sea weed driven upon it by certain currents, which being corrupted by an almost vertical sun in summer, sends forth contagious effluvia.

The island is said to contain two hundred millions of acres of arable ground, celebrated for its fertility, and the variety of its productions. The rivers are plentifully stocked with fish; the mountains are very numerous, some of them rise to the height of 1800 fathoms above the level of the sea, are covered with wood, and many are inaccessible; but the vallies are fertile, and covered with cattle.

Madagascar produces six different sorts of rice, and no fewer than ten different kinds of yams; likewise the banana, which is considered and called by the natives, the fig tree of Adam. Near Foul Point, on the east coast, are found potatoes, four kinds of turnips, beans, peas, and poultry. There are mines of iron and steel, and it is reported by some that there are also mines of gold, sil-

ver, and copper. It is not improbable that the iron which I saw at the city of Lattakoo, came from Madagascar, for it is nearly opposite the south end of it, about three or four hundred miles from the coast, to which it may be brought, and bartered from nation to nation till it reaches the country of the Boochuanas. At Antongil bay, four different kinds of silk worms were found by Abbe Rochon when he visited it, likewise amber wax, honey, and fine wool. Flax, indigo, sugar, pepper, and tobacco, it is thought, would grow well there. The northern is considered the most fertile part, in a good season the fields will yield an hundred fold.

This island, says Abbe Rochon, affords a large field for the botanist, so much so that one could scarcely study, in the course of a long life, the natural history of its vegetation.

There are snakes on the island, but they are not very dangerous. Crocodiles abound in the rivers, whose appearance strikes terror into the most intrepid of the inhabitants, and great caution is necessary in walking near the rivers. They have been seen to drag away and devour even a bullock.

The contiguity of Madagascar to the coast of Africa makes it natural to ascribe its population to that vast continent, but the different races of inhabitants are now so much confounded as to render it impossible to enumerate them. The race of the real negro is easily distinguished there. Some white inhabitants pretend to be descended from Imina, the mother of Mahomed—others trace their origin to the Jews. There is a race of whites, who affirm that they were sent thither by the Caliph of Mecca, to instruct the natives in the Mahomedan faith.

Before the Europeans first landed on the island, the natives had a tradition that they would be conquered by the children of the sun, and the French, when they arrived there to form a settlement, were taken for these children of the sun; the people therefore readily yielded to them. Persons are also found there who are supposed to have come from the Persian and Arabian gulfs, and from Egypt.

The people are in general well shaped, and above the middle size, of various colours, deep black, tawny, copper, but chiefly of an olive colour. Their physiognomy in general bears marks of a character replete with frankness.

They are not considered a savage people; they do not eat human flesh, nor are murders frequent among them, except in time of war. They are not devoid of intellect, as Mr Butler, our Missionary at Bethelsdorp, found, when he had the tuition of about twenty of them at the Cape of Good Hope. They could read English, and answer questions from a catechism with tolerable facility.

Several instances of shipwreck on their coasts are known, but not one in which the people have been ill treated. The late Mr Oncruydt, President of the Burgher Senate at Cape town, mentioned to me one instance, which came under his own review, when he was supercargo of a Dutch East Indiaman. They sailed to Tuller, or Tellear, in Augustine bay, on the east side of the south end of the island, where a French ship had been stranded upwards of twelve months before their arrival. The Captain, officers, and men had resided all that time with the natives, on seeing the Dutch ship arrive at the mouth of the river Manchard, (which probably is the same river as that named Dattemont in Arrowsmith's map) the Captain and the crew came off to her, and solicited a passage to the Cape, to which Mr Oncruydt and his Captain consented. They found that these shipwrecked mariners had lived in perfect safety, and had been treated with hospitality during the whole time of their residence there. The only thing they were in want of was clothes, with which Mr Oncruydt supplied them, after which he and some of his people went ashore with them on a visit to the king of that part of Madagascar.

They soon arrived at a considerable town, where an officer, called the second king, resided, by him they were well received, and sent off with a number of attendants to Limaceca the first king. They came to a broad and rapid river, but there being neither bridge nor any boat, they looked at one another, wondering how they should get across the river with two chests which they brought full of presents to the king. Six men took up one of these chests, and went with it into the water, three on one side, and three on the other, supporting it above the water, by each applying one of his hands to it, in this way they carried it over

perfectly dry. In the same way they carried over the other chest, and all the Dutch and French officers and sailors who were in the company.

One of the sailors, not choosing to be carried over in the above awkward way, stripped off his clothes, and tying them about his head, jumped into the water, and swam towards the other side, but when he came to the middle of the river, the current was too strong for him, so that he was carried down before it, and certainly would have been drowned, had not some of the natives hastened to his assistance. Soon after crossing the river, they arrived at the town where the king resided, which was considerably larger than that which they had seen before. When introduced to the king, he was surprised to find all the Frenchmen well clothed; but when he found, on enquiry, that they had received these clothes from the Dutch, who, he knew, were a different nation from the French, he was still more astonished, and called to his attendants, who stood in a row behind, saying, "Mark this: these do not belong to the same nation with the French, yet you see they give them clothes; learn to do so too." A house and attendants were provided for them all by the king, where they lived very comfortably for five months.

On another occasion, when Mr. Oncruydt was with the second king alone, while viewing from his window a great storm at sea, he said to Mr. Oncruydt, "I have heard from my grandfather, and from my uncle, that all these things were made," pointing to the sea, &c. "Did you ever hear of that?" "Made," said Mr. O. "do you mean that the sea made itself?" "No, no, (said he) I do not mean that: I mean made by its Maker." "O yes," said Mr. O "all white people know that." "I have told you," replied the second king, "who it was that told me, now tell me how you know it." On which Mr. Oncruydt told him about the Bible.

There is a race of men in the neighbourhood of Fort Dauphin, and in other parts of the western coast, descended from some Arabs, who were shipwrecked. They say they are not original inhabitants, but children of the sea; because it threw out their fathers on the island. They write the Madagascar language in the Arabic character, and claim an exclusive right to kill the bullocks; but those who eat swine's flesh lose this right.

It is reported that a race of dwarfs, called Kimosses, dwell in the interior of Madagascar—that the medium size of the men is about three feet five inches; that they wear long beards; and that the women are some inches shorter than the men. These people are said to surpass the rest of the Madagascars in point of intellect. At the Isle of France the existence of these people is called in question by the well informed, and treated as a mere fiction.

In so extensive an island as Madagascar, there must be a variety of climates; the interior is by all considered the most healthy, and the southern part more healthy than the northern, probably because further removed from the equator. In the months of January, February, and March, which are the most unhealthy seasons, a kind of intermitting fever frequently prevails. Behind the town of Tamatave, on the east coast, there is a vast morass, from whence unhealthy vapours proceed, which contaminate the air. The heats in the northern parts, at some seasons of the year, must be very great, which, from the fumes, arising from stagnated water, and decayed vegetation, must render the climate unhealthy, at least at first, to European constitutions. However, it is probable that the vast mountains, and the many rivers and streams, must render the heat more tolerable, and the air more healthy.

There is no doubt that the French garrison almost all died at Fort Dauphin; and that once they were massacred and driven out: but perhaps neither is the former to be wholly attributed to the climate, nor the latter entirely to the savage disposition of the people. Two reasons are stated by Abbe Rochon, which seem fully to authorise this supposition.

First. The disingenuous conduct of the French towards the natives, and also to a Mr. La Case, a Frenchman, who found himself neglected by the Governor of Fort Dauphin, notwithstanding the signal services he had rendered to the French government. He retired into the province of Amboul, and married the daughter of the principal chief. Five more Frenchmen joined him, and though he had not attempted any revenge on his countrymen, yet, when a price was

set on his head by the French Governor, all the chiefs were highly enraged at seeing a plan formed against the life of a man whom they so highly venerated; and unanimously agreed not to afford any supply of cattle, rice, &c. to the French; in consequence of which a famine ensued, which reduced the settlers to a small number.

Second. The imprudent conduct of father Stephen, a Catholic Missionary of the order of St. Lazar. This man, either not knowing, or rather having forgotten the words of Paul, "The weapons of our warfare are not carnal," carried the bloody banners of war, and was determined to convert the people by the sword. Being well received by a powerful chief, who had a numerous seraglio, he thought it would be easy to convert him; but instead of waiting for the effect of sound scriptural argument, he commanded the chief to put away all his women except one: and threatened, not the displeasure of God, but to bring the French arms against him if this order was not instantly obeyed, and that they would deprive him by force of his seraglio. The chief, instead of instantly putting him to death for his insolence, as might have been expected, begged fifteen days to consider the matter, during which time he privately withdrew with all his women. The Missionary followed him, accompanied by another brother of the same order, and six Frenchmen, all loaded with sacerdotal habits, and the authority of the bloody church with which they were connected.

It was told Stephen, when he overtook the chief, how vain his attempts at conversion would be. He made no reply to this, but tore, with consecrated hands, from the chief all his amulets, threw them into the fire, and declared war. Is it wonderful, that such an attempt to enforce Christianity was followed by the instant death of the Missionary, and all his companions? By order of the chief they were all killed on the spot; and he swore the utter destruction of the French.

It is also a fact, that a considerable number of the English soldiers died, who went to take possession of a fort at Tametave, after the capture of the Isle of France; but they went at the worst season of the year, when the utmost danger was to be expected in that part of the island.

It is impossible accurately to ascertain the population of a country divided into so many different tribes. Abbe Rochon, in the year 1770, estimated the population at about four millions—Rondaux think they are about three millions. If these estimates were any thing near the amount upwards of forty years ago, it is supposed that the population is now much greater.

As for the state of arts there, they work iron, and make various useful articles of it. They manufacture also a strong kind of cloth from the second bark of a tree, which is certainly an ingenious device. Mr. Milne sent a few yards of it to the Society, from the Mauritius. Of this cloth they make a wide garment, resembling our corn sacks, cutting two holes at the bottom, through which they pass their feet. The women weave very beautiful baskets, or pognas, as they call them, from the filaments of the leaf of the rawen plant. They also sow a great deal of rice, not only for their own consumption, but as an article of trade. They bring it down to the shore in bags, which are wrought either of grass, or the inner bark of trees. They abound in wood, which they cut down with hatchets, and make houses, canoes, &c. They also make pottery articles in a masterly manner.

It does not however appear that the arts have made much progress in Madagascar; nor indeed could it be expected, since the object of all who have hitherto traded with them has not been to do them any real good, but only to obtain their rice, oxen, and slaves, or to become their masters.

In the southern parts, almost every village stands on an eminence, surrounded with a double row of palisades; within which is a parapet of compressed earth, about four feet high; and large bamboos, driven into the ground, at the distance of five feet from each other, form a kind of fortification. The dwelling of the chief is called the Donac, which comprises three or four large houses, enclosed by a particular fence. Slaves guard the Donac night and day. Horns of the bullocks slain in sacrifices, are sometimes hung round the dwellings of the chief. Their towns have not regular streets; their houses are built of timber and covered with the leaves of trees. They have neither locks nor bolts: they live in a frugal manner. Though they have not generally regular hours for their meals, yet it

is not uncommon to see them dine at ten in the morning, and sup at four in the afternoon Their food consists of excellent white rice well boiled, over which they pour broth of meat, or flesh, seasoned with saffron, ginger, &c These plain messes are served on the leaves of the Raven, which answers the purpose of spoons, plates, &c. They have only two ways of preparing their food, boiling in clay pots or roasting on the coals

At Foul Point they put into the broth some leaves of the Ravinsara and a little sea water, salt being almost unknown to them In the interior they use, instead of sea water leaves of a tree which is called the salt tree They drink nothing at their meals except sometimes water boiled with rice which is a caution necessary in a country where the water is not good Their houses are kept clean, and some of their towns are supposed to contain twenty-five thousand inhabitants.

Their government consists of a chief of each tribe who is sometimes elected, but generally succeeds by heirship Each tribe possesses the place it likes best, which must frequently occasion broils In some parts the chief always carries his gun and a stick tipped with iron, the end of which is ornamented with cow's hair The principal ornament which distinguishes the chiefs from their subjects, is a cap of red wool In some parts the power of the chief is pretty extensive, though not generally so Some small revenue is raised among the people and given to the chiefs.

Determinations for war or peace, are generally formed with the concurrence and consent of the people who are assembled for the purpose The concourse of people on such an occasion is very great These assemblies are called Pola-bras, and in them speeches are made which display much energy and natural eloquence

Theft and adultery are punished by law which shows that private property is respected, and that the law of nature is not so entirely lost among that people as some affirm

Though they have no characters that can be called their own, yet their language can be reduced to a system, as is evident from a Catechism and Vocabulary in it, which Mr Milne obtained at the Isle of France Their learned men, whom they call Ombrasses, use the Arabic character They have some histories, and treatises on Physic, Geometry, and Astrology The art of writing is thought to have been introduced by the Arabs.

Paper is manufactured, in the valley of Amboul, from the Papyrus Niloticus, and called by the natives Songa Sauna Their ink is prepared from the bark of the Arandrato, it is not so thick as ours, but has a finer gloss Their pens are made of bamboos

Some natives on the coast speak a little French and English.

Physicians are held in great estimation among them All their science consists in knowing some aromatic, astringent, and purgative plants, which they generally make a mixture of

They know but little of arithmetic they count to ten, and add a branch for each ten more Time is divided by moons Sorcery is generally practised

## CHAP. II.

*Religion—Treatment of the aged—Matrimony—Ceremonies relating to Children—War—Commerce—Slaves, &c.*

IT has been asserted that the Madagascars have no religion but this is erroneous for they have a religion, however imperfect it may be They acknow-

nor offer prayers, nor do they represent him under any visible forms, because he is good, but they offer sacrifices to him. The other is *bad*, which they call *Agnat* To him they reserve always a portion of the victims which they offer to the other The head of the family, or chief, performs this office.

The occasions of sacrifices are various, such as extraordinary appearances in the heavens, earth, or sea, commencement of some grand enterprise, conclu

sion of treaties, &c. On the conclusion of treaties of peace the ceremony is awful: the blood of the victim is mixed with brine and gunpowder, over which some liquor is poured. All who enter into the treaty must taste it. The speaker conjures the bad being to change it into poison to those who shall drink it, and afterwards break the treaty. According to the custom of the ancient nations, the most dreadful curses are pronounced on those who shall first infringe it.

A gentleman who was lately at the island of St. Mary, which is close to Madagascar, for three months, related on his return to the Isle of France the following ceremony of *making a brother*, which is stated in the information sent by Mr. Milne.

The intention seems something like that of free masonry. When the people were collected, a tub, full of bull's blood, was placed in the middle of them. A quantity of gunpowder, with a pistol or two, was thrown in; after which it was stirred with a long piece of iron, the point of which every man touched with his tongue. The effect of this on the natives is so strong, that they would do any thing for the stranger who thus becomes their brother, yea, even lay down their lives for him.' The same gentleman also said, that should any native strike a European, the Chief would instantly order punishment, perhaps death.

They have some confused idea of the creation. The learned among them affirm that the Creator of heaven and earth drew, from the body of the first man, seven women, who are the mothers of the tribes. This tradition evidently originates from sacred scripture.

A gentleman related to Mr. Milne a ceremony, which he had witnessed in Madagascar, and which bears considerable resemblance to the Lord's supper. "A company is collected, and a sacrifice killed. A table, covered with banana leaves, is set in the middle. On this a person places three small pieces of bread, and pieces of the flesh of the sacrifice opposite to the bread, and a bottle filled with liquor. Then the master of the family offers up a prayer to God for a blessing on his children and friends; after which the bread is broken, and the whole distributed to the company."

Aged persons are universally treated with respect, and never exposed, as in some pagan countries. Mr. Milne could not obtain information of the kind of ceremony which takes place on the occasion of marriage; however, all agreed that a plurality of women is common to the chiefs, but that one only is legally betrothed; that the rest are considered as concubines; that considerable happiness is enjoyed in the matrimonial state, but that divorces are not uncommon.

The circumcision of children is common throughout the island. On such occasions there is a feast, the neighbours are called, and a sacrifice is killed. At the birth of children the soothsayers are consulted, and if their decisions prove unfavourable, the poor infants are exposed to the wild beasts in the woods. They sometimes fire guns on the birth of children, and always use much ceremony at the burial of the dead.

Wars are frequent in Madagascar, which might be expected from the number of independent governments, and the general ignorance of the people. The arms used previous to their intercourse with Europeans were the bow, the lance, and the spear, which they throw with much dexterity. Swords and fire arms have been carried to them by Europeans. The conqueror claims all that formerly belonged to the conquered. In general, prisoners are not ill treated till sold to Europeans.

Cattle, rice, slaves, and cloth, form the chief articles of export. The best rice fields are in the interior of the country, which causes the people to remove, and makes them more unsettled. They bring down their articles to the coast, and continue there till all be disposed of, after which they return.

Slaves are persons taken in war, whom the Arabs and others purchase from the victor, bring down to the coast, and sell to such Europeans as traffic in human beings. This is one of the principal causes of Madagascar wars. Gain prompts the chiefs to outrages, on purpose to obtain captives.

Coin is almost unknown in the interior of the island: they trade by the exchange of such articles as they reciprocally need. Spanish dollars pass on the coast, which are sometimes cut into four parts. They are very fond of powder, ball, fire arms, knives, and ornaments of various sorts, European cloths, pictures,

&c. Those who live in the towns on the sea coasts are said to have embraced many of the customs of those who trade with them.

There is a constant trade carried on with Madagascar from Bourbon and the Isle of France both in French and English ships. The trade is almost exclusively with the southern parts of the island.

The Island of Joanna, which is one of the Comora Isles, lies to the westward of the north end of Madagascar. The chief has long been friendly to the English. He goes by the name of King George, and some of his children are named after some of the branches of our royal family. An ambassador was lately sent from this king to the Governor of the Cape of Good Hope, soliciting his assistance against the people of Madagascar, who came over in boats which held forty or fifty persons, and plundered their island; but the Governor did not comply with their request.

### *The Lord's Prayer in the Language of Madagascar.*

Rait-sica an-danghitsi, angare ano ho fissa tife i tansap ano, evi aini-
*Father our in heaven name thy magnified be kingdom thy. come to*
naie; ampompo-ano ho efa, izan tanne, oucoua an-danghitsi. Mahoume
*us the pleasure of thy heart be done in earth as if in heaven. Give*
anaie ananenai amouanne moufe abi. Ianc iou Zahare, O Zanhar! gui
*to us for our support day this bread all. Remit to u, O God! tres-*
finnahenaie ratsi abi, tua zave mivale i iannahe rasti a gui rafi naie;
*passes our evil all; as we forgive iniquities enemies to our;*
aca mi intitse anne vetse-vetse ratsi fea, ano m lleneza anaie tabin
*do not lead us in conceptions evil. but thou deliver us from*
ratsi abi. Amen
*evil all Amen*

### *Numbers.*

| | | | |
|---|---|---|---|
| Rec | *one* | Henne polou | *sixty* |
| Roue | *two* | Fitou polou | *seventy* |
| Telou | *three* | Valou polou | *eighty* |
| Effat | *four* | Civi polou | *ninety* |
| Dimi | *five* | Zatou | *a hundred* |
| Henne | *six* | Zatou rec ambe | *a hundred and one* |
| Fitou | *seven* | Zatou dimi ambe | *a hundred and five* |
| Valou | *eight* | Zatou polou ambe | *a hundred and ten* |
| Civi | *nine* | Roue zatou | *two hundred* |
| Polou | *ten* | Dimi zatou | *five hundred* |
| Polou rec ambe | *eleven* | Arrive | *a thousand* |
| Polou roue ambe | *twelve* | Dimi arrive | *five thousand* |
| Roue polou | *twenty* | Polou arrive | *ten thousand* |
| Roue polou rec ambe | *twenty one* | | |
| Telou polou | *thirty* | | |
| Telou polou rec ambe | *thirty one* | | |
| Effat polou | *forty* | | |
| Effat polou rec ambe | *forty one* | | |
| Demi polou | *fifty* | | |
| Demi polou rec ambe | *fifty one* | | |

### *Heavenly Bodies.*

| | | | |
|---|---|---|---|
| Samoussi | *the Sun* | Azoali | *Jupiter* |
| Azohora | *the Moon* | Alimouzeifari | *Venus* |
| Alotarida | *Mars* | Alimaneche | *Saturn* |
| Alacamari | *Mercury* | | |

*Months.*

| | | | |
|---|---|---|---|
| Assaramanahits | *January* | Fossa | *July* |
| Asarabe | *February* | Maia | *August* |
| Vatravati | *March* | Hiahia | *September* |
| Saffard | *April* | Sacamasach | *October* |
| Atsahi | *May* | Sacave | *November* |
| Valasen[illegible] | *June* | Vuarbitou | *December* |

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# No. VI.

## *Account of the Isle of France*.*

THE climate in the Isle of France is generally considered rather healthy than otherwise, especially about the centre of the island. In the vicinity of Port Louis, the principal rendezvous for shipping, and the seat of government, the heat in the months of October, November, and December is particularly oppressive, and at times would be insupportable if it were not for the sea breezes which generally set in towards the evening. About the latter end of January the hurricanes usually commence; their duration is about two months, and they are frequently very destructive to shipping, plantations, and houses.

One observation which tends in some degree to militate against the opinion generally entertained of the healthiness of the island is, that among the generality of the inhabitants, there are not any remarkable appearances of longevity, nor are there any instances of that nature on record.

The productions of the island are sugar, ebony, a little indigo and cotton; the latter article is inferior to that which grows at Bourbon; but Port Louis is the general mart for all the products of Bourbon and the other islands; and in order that the other islands may be wholly dependent on the Isle of France or Mauritius, the government levy a heavy duty on *all* products of the other islands, when exported from the place of growth direct. Sugar is not permitted to be cultivated on any of the islands, except Mauritius, in order that the other islands may be dependent on her for that necessary article.

The planters in the Isle of France manufacture a species of arrack or rum, but of an inferior quality. The manioc or bread-root has been introduced there from Madagascar, and thrives well: maize, or Indian corn also grows well: this and the manioc, form the principal ingredients of negro food. All plants and fruits found in tropical islands, are generally to be met with there in great abundance. The pine apple appears to be one of the native or original fruits of the island; it grows in profusion in different parts, without any cultivation. The ginger root is to be found over the greater part of the island. Aromatic plants are also abundant: the effluvia arising from them is so strong, as to be sensibly felt on approaching the island on the N. W. side.

Nothing can exceed the grandeur of the scenery, which the whole extent of the island displays, on sailing towards Port Louis. The beautiful appearance and variety of the plantations, some of which are carried to a great height up the sides of mountains and hills, whose summits are generally covered with various descriptions of trees and evergreen,—rivet the attention of the stranger, and insensibly create in his mind the most pleasing sensations.

The entrance into Port Louis is extremely difficult, and cannot be approached without the guidance of a pilot: it is completely surrounded with coral banks, which are increasing every year. In the harbour are basons fit to receive ships of the line, and so deep and commodious is the harbour, that ships of considerable burthen lie close in with the shore.

On landing, the first object which arrests the attention of the stranger is the

* Written, at my desire, by a gentleman who had for some time been a resident at Port Louis.—J. C.

government house, an elegant, extensive building, partly built of stone and partly of wood; it is built after the Indian mode of architecture, having galleries or balconies projecting out and running the whole extent of the building at each story; upon the whole, it has a grand appearance, and is the only building worthy of notice upon the whole island. The town of Port Louis has, generally speaking, a mean appearance, the houses, built of wood, give a gloom which when added to the narrowness of the streets, and the dirt by which they are surrounded, causes considerable disappointment to the stranger, whose expectations have been heightened from the external appearance of the island. The only other public buildings are the palace of the [illegible] court of justice, and are only to be distinguished by being built of stone, and bearing their respective names.

There appears to have been formerly a church on the island; it is now in ruins, and no substitute has yet been erected. On making inquiry why the church was suffered to remain without any means being used to repair it, the reply was, they had no money to build another, nor were any applications made to the inhabitants for the necessary aid.

The higher class of inhabitants have their houses without the skirts of the town. Many of them are handsome within, but generally have a mean appearance from being built of wood; many of the houses have small gardens attached, which tend much to enhance their value.

The Champ de Mars is the only place on the island exclusively appropriated to the use of the public. It is a spacious plain, nearly square, and bounded by hills, at the foot of which are many elegant cottages and other buildings, that give to the [illegible] appearance.

[illegible] of Champ de Mars stand part of a superb monument [illegible] of a former governor-general; the building has [illegible] the expense to finish the whole far exceeding [illegible] have been under the necessity of giving up the undertaking.

In this beautiful spot the inhabitants, when the weather permits, meet in parties for hearing military music, promenading, riding, &c. and seldom return till late [illegible] their balls, concerts, &c. which generally continue till a late hour [illegible] the island devote the whole of their [illegible] amusements. The large theatre is open every night either for balls or [illegible].

[illegible] amusements is habitual among the old as well as the young [illegible] want of education and moral instruction [illegible] religious, to the utmost possible extent. [illegible] that are intelligent, scientific men, who [illegible] kept open for the use of the [illegible] compared with the great mass of the inhabitants, are few [illegible].

[illegible] part of the community receive but a slender education or [illegible] the main objects of all their pursuits. [illegible] dance, sing, and play music well, her education is finished, and she [illegible] unsusceptible perhaps, of those sentiments of virtue and principles so essentially necessary to the support of the female character. The education of the young men is not less slender. Some families, however, have taken particular care in the education of their sons, and [illegible] advantage have given proofs of being possessed of minds of no ordinary stamp.

The proportion of slaves to white, and free people of colour, will be fully ten to one. Some have stated the number of slaves to be seventy, others eighty thousand; it would appear, however, that these numbers are greatly exaggerated, and that fifty thousand may be considered as nearer the mark. Most of the slaves appear to be natives of Madagascar and Mosambique; the greater proportion are from the former island, and are generally considered more valuable, on account of their activity, quickness of apprehension, and ready turn of mind in acquiring the French language; they are also more easily taught trades, &c. the African slaves being more passive, are generally employed on plantations, and not unfrequently substituted in the place of beasts of burthen. All the mer-

chandize landed at the Isle of France is put into large waggons or drays, to which are yoked from twelve to four teen negroes, and they drag these waggons, heavily laden, to various magazines or stores stationed in different parts of Port Louis. It has been stated that there are more than five hundred slaves who are set apart for, and are daily employed in this degrading work.

The greater part of the produce of the island is also transported in this manner from the plantations in the interior to the principal port, and the attention and pity of the stranger are frequently arrested to witness the distressing scene of females indiscriminately yoked with male slaves, to huge waggons, subject to the unmerciful control of a negro driver.

The situation of a slave, in this quarter of the globe, is more humiliating and oppressive than in any other with which I am acquainted. The French are particularly nice in the ... for instance, no male or female slave, black or white, is permitted to wear shoes, and it is from the strict adherence to this petty law, that a free black or white person is distinguished from a slave. The French generally keep all people of colour at a considerable distance, and treat them with ... contempt. The blacks and people of colour are not permitted to reside in the centre of the town, they are obliged to take up their residence at one of the extremities of Port Louis, and those parts are distinguished by the appellation of Malabar, or in other words, Black Town.

It is hardly to be expected, that people cherishing such prejudices can feel desirous of soothing the condition of those unfortunate slaves who are under their control. Indeed the wretched appearance of the great bulk of the slaves shews evidently that it is hardly possible to be in a worse condition than they really are.

The various methods resorted to of punishing slaves, display an ingenuity of invention dreadfully misapplied; for instance, they chain two slaves together with an iron rod riveted round their necks so that the one cannot move at all without the consent of the other. Slaves are frequently met in the streets having a large iron collar round their necks from which project out, at equal distances, four pieces of iron rod about ten inches long, and through which are also riveted sharp iron spikes which completely disable the poor creature, who is doomed to wear it, from lying down to sleep, or even turning round his head. There are many other equally singular contrivances, and it is perhaps from the number and frequency of such cruel punishments, that the inhabitants have lost all sense of propriety and feeling.

The middling and lower classes of inhabitants are in general industrious; and there are among them many excellent mechanics, all the useful trades are carried on with spirit and success. The large iron foundery for casting cannon, &c. and the extensive manufactory for all sorts of hardware, which belong to one person, would do credit to Birmingham or any other manufacturing town in England, not only for extent, but also for the ingenuity and quality of the workmanship. Ship building has been formerly carried on to a considerable extent; and no part of the world affords more facility for that purpose.

For these, and many other political reasons, the Isle of France becomes a place of considerable importance in time of war, especially to France, to whom it belonged from the time the Dutch evacuated it in the year 1710. It is at present subject to Great Britain.

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## No. VII.

### *The Lord's Prayer in the Hottentot Language.*

Cita ' itip ne nanoop' na, sa ons Joohe, sa koop " hi, sa ee
*Our Father, the heaven in, thy name hallowed be, thy kingdom come, thy will*

Ti e hoop ei ne nanoop na koommi, cita cecorobe beiip mata neci, i
*be done earth on the heaven in as, our daily bread give us this day and*

ata sogrootikoo oobekata cita soorosi aukoo utee oobeka koommi, i ta
*debts forgive us ... and ... we ... forgive as, and not*

oi wa keik da, gawe coreta eip ga; o sa ne koop ke, i de
*temptation lead in us, but deliver us evil from, for thine the kingdom is, and the*

keip, i de isa i amo Amen
*power, and the glory in eternity*

From this it appears that the Hottentot word a is used in three different senses, 1st for *be done*—2d for [illegible]—3d for *in*. The word a is also used for *will* and *on*. But they distinguish the different senses in which they use such words by certain remarkable clips or clacks of the tongue, of which it would be very difficult to convey any idea on paper. However, were a European fully acquainted with the different kinds of clips, clacks, or inarticulate sounds, he might be able to reduce them to classes, and invent certain signs for each.

## *Hottentot Words.*

| | | | |
|---|---|---|---|
| Allip | *dog* | Kaap | *road* |
| Aup | *man* | Kaka | *to teach* |
| Aup | *blood* | Kaka aup | *teacher* |
| Awi | *rain* | Kauip | *book letter* |
| Ceb | *day* | Kip | *brother* |
| Cisen | *work* | Kaukakas | *spirit* |
| Fen | *parents* | O | *death* |
| Gau | *power* | Oib | *son* |
| Gau aup | *king* | Oeip | *life* |
| Ip | *father* | Om | *house* |
| Is[illegible] | *mother* | Taras | *woman* |
| Kaap | *horse* | Tikas | *sister* |

## *The Lord's Prayer in the Coranna Language.*

| | |
|---|---|
| Sita icnp Tomie na kap | *Our Father who art in heaven* |
| tsa once thia tey tgv | *hallowed be thy name* |
| tsa chaoop koo ha | *thy kingdom come* |
| tsa tymp aapie | *thy will be done* |
| ie hom na kehoma aie hoop | *in earth as it is in heaven* |
| maad ia hoowaa tzee koo breep | *give us this day our daily bread* |
| tnoo bia daa | *and forgive us our debts* |
| tghaa tr sita taa whie kghobaa tuo ba cam ia sita sooro tie haa kghe ua | *as we forgive our debtors* |
| thaa oo kaa dia ouck o na | *and lead us not into temptation* |
| tso koo goo oiee daa | *but deliver us from evil* |
| tzaads oo bia kaeo kghoo | *for thine is the kingdom* |
| otghsp oen Zaap | *the power and the glory* |
| o kaa teep. Amen | *for ever and ever. Amen.* |

## *Namacqua Words and Phrases.*

| | | | |
|---|---|---|---|
| Sookwap | *God, also a sore knee* | Ummi ams | *the door of the house* |
| Kaukakaas | *spirit, or the teacher of our hearts* | De coocho aub | *the rich man* |
| | | De cuo aub | *the poor man* |
| Noonoop | *heaven* | Ne eicha aub | *the bad man* |
| Sores | *sun* | Madi ah | *how do you do* |
| Kahw' | *moon* | Moosh | *eye* |
| Dadsi | *eternal, eternity* | Moorty | *eyes* |
| Koin | *man, or human being* | Kommas | *cow* |
| | | Komadi | *cows* |
| Aub | *man, or husband* | Dsaui | *calf* |
| Darras | *woman* | Dsaun | *calves* |
| Ummi | *house* | Biai | *goat*

| | | | |
|---|---|---|---|
| Bradi | goats | Fidih | fish |
| Comah | | Lidagoo | fleas |
| Comicoo | corn | Fama | water |
| Haap | horse | Ooip | lice |
| Haaru | horses | Anigha | hens |

## *Caffre Words.*

| | | | |
|---|---|---|---|
| Upsough | night | Sienkaka | seven |
| Imini | day | Thoba | eight |
| Ousmso | morning | Ammasoum unani | nine |
| Kwakoubzou | evening | Soume | ten |
| Ielanga | the sun | Soume mabini | twenty |
| Inyanga | the moon | Umkhoulo | hundred |
| Kwinkwezes | stars | Vella | from |
| Isoulou | the heaven | Au | to |
| Ammafou | clouds | Pagate | in |
| Doudoumma | thunder | On | but |
| Quele | snow | Ne, na | and |
| Moja | the wind | In | with |
| Thokoloshe | the devil | Impi | an enemy |
| Invoula | the rain | Lamba | hunger |
| Umptzlaba | the earth | Bao | father |
| Loaenze | the sea | Oumma | mother |
| Intaba | a mountain | Umthaka bao | father, son, or brother |
| Umhlo | fire | Toombi | a girl |
| Ammanzi | water | Indadure | a sister |
| Outjien | grass | Klogo | the head |
| Umazimbo | corn | Amesolo | the eye |
| Inzlou | a house | Mlomou | the mouth |
| Umkango | the door | Mlume | the tongue |
| Bombo | spoon | Lebe | the lips |
| Sousou | warm | Yamma | flesh |
| Mina | I | Zazie | blood |
| Wenna | thou | Indoda | a man |
| Tina | we | Umfazi | a woman |
| Loumtou | they | Mtez | a cow |
| Ewa | yes | Metole | a calf |
| Akkau | not | Kabi | an ox |
| Akhou | none | Hassi | a horse |
| Temje | one | Inbewzi | a goat |
| Mabini | two | Inbou | a sheep |
| Seuntatou | three | Intaka | a bird |
| Sienne | four | Koukoukazi | a hen |
| Sientlanou | five | | |
| Sientagndatou | six | | |

## No VIII.

### *Provisional Church Regulations for the Batavian Colony at the Cape of Good Hope.**

*July 25th*, 1804.

#### GENERAL PRINCIPLE AND REGULATIONS.

ARTICLE I.

All communities worshipping a Supreme Being for the promotion of virtue and good morals, shall enjoy in this colony an equal protection of the laws.

* These regulations were made by the Dutch Government, in the interval between the restoration and recapture of the Colony by the English.

II

Every community shall confess its persuasion openly without improperly taxing that of another, and shall permit every one free access to its meetings.

III.

No exclusive privileges are attached to any religious confession in society.

IV

None shall be permitted to perform any divine service, nor keep public meetings except with the perfect knowledge of the Governor for the time being.

V

Government permits every community the free explanation of their particular doctrine, and never makes any decision or resolution thereon. It however preserves the unalienable power to judge what effect such doctrine has upon the public and upon the minds and behaviour of the inhabitants. It is obliged to oppose, prevent or moderate those effects in case they may be found prejudicial. The clergymen are obliged in their public or private instructions to conform in respect to the regulations of Government. Any opposition or disobedience to the laws is a violation of good order.

VI

No houses may, for the purpose of performing divine service of whatever community it may be, be erected or rebuilt except with the knowledge of, and after having obtained due permission from the Governor for the time being.

VII

No public meetings or assemblies may be held at any other time than the usual Sundays or holidays and in public churches without due permission of the Governor for the time being, and then always under the guidance and at the responsibility of the public consistory of that community to which the persons belong who shall hold these separate meetings. The consistory must take care that no irregularities take place, and that no doctrine be taught inconsistent with good morals or with the tranquillity of society.

VIII

No community shall increase the number of its public clergymen without express permission from the Governor for the time being, who has a right to judge of the necessity thereof.

IX.

No community shall appoint a public clergyman who has not previously obtained the right of residence from the Governor.

X

No clergymen are permitted to preach in public who have not previously gone through the regular universities, have given testimonies of their abilities, and thereby have been regularly ordained as is customary in each community.

XI

No person not being regularly ordained, being paid and subjected to particular societies composed of members from one or more communities, shall be tolerated in this colony for the purpose of exercising any part of the office of public or private preacher, as a missionary from such societies among any of the Christian communities, either at present or that may in future be established with public authority.

XII

No one is permitted to give any public or private instruction of religion in this colony except after having duly obtained permission to reside here, having gone through his examination, and being declared duly qualified to instruct, by the consistory of that community to which he belongs.

XIII

All such as have been sent hither from Holland by lawful authority for that purpose and have given information that they are desirous of proceeding directly from hence under the name of missionaries to teach and encourage religion, and civilize the Heathen beyond the limits of this colony, deserve for such a laudable undertaking all possible assistance, encouragement, and support, from government.

XIV

The governor for the time being can fix the number, as well as the residence of

those who have given information of being desirous to exercise the same duties among the Hottentots, in as far as the original natives of this colony inhabit separate villages or kraals, removed from the Christians and stand under the immediate protection of the government of this colony.

No one whosoever shall be allowed to do the same without having previously obtained permission from the Governor; in which case no missionary shall be allowed to interfere any further with the social state of these Hottentots than may be permitted him by the Governor for the time being.

XV.

All indigent persons must be supported out of the donations collected by each community, they being persons belonging to that community.

XVI.

It is permitted to any person, possessing his sound reason, and having attained the age of maturity, to address himself to one or other community of this place, according to his choice, and to cause himself to be inscribed as a member of that community, and likewise to alter, voluntarily, as to the choice he has made. But as long as there is no positive declaration to the contrary, good order requires that every person be found to belong to some community of which his parents are members, or in which he has been baptized. In case the parents belong to different communities, the child must belong to that of the father, unless some other arrangement has taken place between the father and mother.

XVII.

The public schools tending for the instruction of youth do not belong to any particular community. They are seminaries for the purpose of forming good citizens to the state, and as such they are under the immediate superintendance and direction of God.

# No. IX.

## INQUIRIES.

*The following list of inquiries which I usually made in the different countries which I visited, may probably assist other travellers and missionaries.*

1 What conceptions have the people of this country of a supreme being?
2 Have they any knowledge of the soul of man?
3 Have they any notions respecting a future state?
4 Have they any knowledge of creation, or how the things which they see came into being?
5 Have they any notion of a providence, or the government of an invisible agent, or being?
6 What opinions do they entertain respecting the heavenly bodies?
7 What opinions have they respecting the extent of the world?
8 Have they any knowledge of other countries?
9 Is there any thing peculiar in the dispositions of their children?
10 How do they treat their children?
11 What are the amusements of their children?
12 What are the employments of their youth?
13 Do parents give any instruction to their children?
14 Are they severe in punishing their children?
15 Do infants exist among them?
16 Do they marry, and what is the form?
17 What diseases are they subject to?
18 Are any medicines used by them?
19 Are any operations on the body performed by them?
20 What is done for healing a broken limb?
21 How do they treat their sick?
22 How do they appear affected at the approach of death?
23 How are they affected by the death of friends?
24 What are the ceremonies of their funerals?
25 Have they any forms, or religious rites among them?
26 Is any thing like witchcraft practised?

27 Do they ever travel to other lands?
28 Have they any traditions among them?
29 Have they any knowledge of their responsibility for their actions?
30 Are they quarrelsome?
31 Is it difficult to bring parties to a reconciliation?
32 Are they disposed to use means to reconcile those who have quarrelled?
33 How do persons of superior talents discover them?
34 Are any monuments of antiquity existing among them?
35 Do they go to war with their neighbours?
36 What are the ordinary causes of their wars?
37 What are the results of their wars?
38 Do they take prisoners in war?
39 How are these treated?
40 Does slavery of any kind exist among them?
41 Is civilization on the increase or decrease among them?
42 Do any of the natives ever visit Cape town?
43 What influence has such a journey on them?
44 Do they complain much of their hardships?
45 What are their sentiments respecting the civilized?
46 Are there any remarkable instances of fidelity or treachery among them?
47 How do they generally treat strangers?
48 Are they cruel to the brute creation?
49 Do those who live on the sea coast go a fishing?
50 How do they catch game?
51 Are they inclined to imitate the manners and customs of people more civilized than themselves?
52 Are they indolent or industrious?
53 Do they feel inducements, or perceive motives to industry?
54 Is old age common among them, and how are the aged treated?
55 Do they make any provision for the family they are to leave behind?
56 Have they any method of making ardent spirits?
57 What are their amusements?
58 What is supposed to be their population?
59 What is the extent of their country?
60 What is the nature of their government?
61 Have they any commerce?
62 What articles do they exchange, and what do they receive in return?
63 Have they any forms at births, marriages, and funerals?

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## No. X.

### MISSIONARIES IN SOUTH AFRICA.

| | Names. | Stations. | Native Country. |
|---|---|---|---|
| Messrs | ALBRECHT | Namacqua Country | *Suabia* |
| | ANDERSON | Griqua Country | *England* |
| | BAKKER | Stellenbosh | *Holland* |
| | BARTLET | Theopolis | *England* |
| | CORNER | Bethelsdorp | *Demarara.* |
| | EBNER | Namacqua Country | *Anspach.* |
| | HELM | Orlam Kraal, Great River | *Mecklenburgh* |
| | JANZ | Griqua Country | *Holland.* |
| | KRAMER | Tulbach Drosdy | *Do.* |
| | MESSER | Bethelsdorp | *Hesse.* |
| | PACALT | Hooge Hottentot Kraal | *Bohemia.* |
| | REAL | Bethelsdorp | *England.* |
| | SEIDENFADER | Zuurbrak Kraal | *Hesse.* |
| | SMIT | Bushmen Country | *Holland.* |
| | SCHMELEN | Namacqua Country | *Hanover.* |
| | SASS | Orlam Kraal, Great River | *Prussia.* |
| | THOM | Cape-town | *Scotland.* |
| | WIMMER | Theopolis | *Saxony.* |
| | VOS | Rodezand | *Holland.* |
| | WIMMER | Bethelsdorp | *Austria.* |

## No. XI.

# STATEMENT

*Of the Population, and of the Quantity of Lands in the Possession of Individuals, at the Cape of Good Hope, in* **1810.**

| | INHABITANTS. | | HOTTENTOTS | | SLAVES. | | IN FREEHOLD. | | | | QUIT RENT | | LOAN | OCCUPANCY. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Men. | Women. | Men | Women. | Men. | Women. | Places | Erven. | Morgen. | Rods. | Morgen. | Rods. | Places. | Morgen. | Rods. |
| Cape-Town | 3640 | 3666 | 241 | 198 | 5195 | 3256 | — | — | 506 | 469 | 5 | 556 | 2 | 235 | 252 |
| Cape district | 850 | 367 | 420 | 447 | 2716 | 917 | 137 | — | 8237 | 300 | 121 | 289 | 814 | — | — |
| Stellenbosh | 2497 | 2261 | 1124 | 1275 | 6353 | 2725 | 402 | — | 16513 | 537 | 389 | 500 | 228 | — | — |
| Zwellendam | 2748 | 2414 | 1820 | 1978 | 1831 | 1208 | 63 | — | — | — | — | — | 540 | — | — |
| Graaf Reynet | 3155 | 2710 | 2738 | 3048 | 1064 | 713 | 1 | 56 | — | — | — | — | 389 | — | — |
| Uitenhagen | 1548 | 1969 | 1283 | 1392 | 434 | 353 | — | — | — | — | — | — | 158 | — | — |
| Tulbach | 1878 | 1228 | 1867 | 1933 | 2228 | 1123 | 28 | 37 | — | — | — | — | 352 | — | — |
| Total | 16322 | 14615 | 9493 | 10271 | 19821 | 10600 | 631 | 93 | 25256 | 106 | 517 | 85 | 1950½ | 235 | 252 |

## RECAPITULATION.

91122 Souls.

631 Places,* }
93 Erven,† } *Freehold.*
2525256 Morgen,‡ }

517 Ditto on Quit Rent.
1950½ Loan places.
235 Morgen in occupancy.

* Places, or large farms, about three miles in extent every way. † Erven means hereditary possessions.
‡ Morgen, or about two acres of land.

## No. XII.

### *Unsolicited Contributions received during the Journey, in Aid of it.*

#### *At Bethelsdorp.*

FROM William Valentine, sen. the loan of twelve oxen from Bethelsdorp to Graham's town.

From William Valentine, jun. twelve oxen from ditto to ditto.

From different persons, the loan of twenty oxen from Graham's town to Graaf Reynet.

From others, the loan of twenty oxen for the whole journey.

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#### *Graaf Reynet and Sneuberg.*

Mr Kicherer, one small keg of spirits, one bag of biscuits, one ditto dried fruit.

Mr Hendrick V[illegible]s, one cask of wine, one sack of flour, one ditto biscuits, oranges and lemons.

Jacobus Van Eerden, one horse, ten loaves, two cheeses, one sheep, vegetables.

Mr [illegible] Landhost, one [illegible] cheese.

Berend Burger, four sacks of flour, one ditto bread, two sheep, vegetables.

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#### *Griqua Country.*

Adam Kok (a Griqua chief,) and people of Griqua town, the loan of thirty oxen from the Great River to Griqua town, and ten from Griqua town to Hardcastle.

Adam Kok, one ox for slaughter.

P[illegible], (a Griqua chief,) and people of Hardcastle, loan of thirty oxen from English Ford to Read Ford on the Great River.

Ditto, thirty oxen from Malalareen river to Griqua town.

Ditto, thirty oxen from Griqua town to Vicars Place.

Ditto, fourteen oxen from Vicars Place to Orlam Kraal, Great River.

From different persons, one sack and a half of flour.

Adam Kok, Jan Hendrick, and Cupido Kok, travelled as interpreters, without payment, from Griqua town to Lattakoo and Malapeetze, a journey of six weeks.

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#### *Lattakoo.*

King Mateebe, a present of two oxen.

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#### *Orlam Kraal, Great River, &c.*

Cornelius Kok, jun. a present of a young bull for slaughter: loan of fourteen oxen to Pella.

Mr Albrecht, Pella, loan of forty oxen to Silver Fountain, across an extensive desert.

Cornelius Kok, sen. Silver Fountain, thirty oxen for two days' journey.

Gert [illegible]ier, a boor at Kro[illegible]elberg; loan of twenty-four oxen for one day's journey.

Mrs Smith, at Four-and-twentieth River; four loaves, butter, and milk.

Mr. Ookruydt, President of the Burgher Senate, and family, Cape-town, a variety of articles necessary for the journey.

*Mr. Casper Hammes, jun. Cape-town, repaired the waggons, gratis, after the journey.

The boors of Sneuberg, of whom were purchased fifty sheep for a hundred rix dollars for the journey, sent me an intimation by Mr. Kicherer, on my return to Cape-town, that they designed to return the money, through him, to the Society.

The house of Mr. Onkruydt, and afterwards of Mr. Kenneth Duncan, his son-in-law, were comfortable homes to me, during the whole of my residence at Cape-town; and in the same way was the house of Mr. Kuyper, at Stellenbosh, during my residence in that town.

I have likewise a thousand civilities to acknowledge from others, whom I have not named.

Purchased for and during the journey fifty-three oxen; of these,

| | |
|---|---|
| Died | 10 |
| Left behind sick | 10 |
| Lost | 2 |
| | 22 |

One horse, indeed our only one, died in Namacqua land, after crossing the desert.

## No. XIII.

### *Remarks on Mr. Lichtenstein's Observations respecting the Missionaries in Africa.*

SINCE my journal went to press, a quarto volume has been put into my hands, entitled "Travels in Southern Africa, by Henry Lichtenstein," a German gentleman, that I might have an opportunity of examining various objections which he brings against our missions in that country.

Though his travels, related in that volume, were confined to the colony, or that part of Africa inhabited by Hottentots and Dutch farmers, yet his book contains much information concerning the state of affairs when the colony was under the Dutch Government.

In page 143, he speaks of a *swarm of missionaries* having completely spoiled the ladies of Rodezand, (a village about forty miles from the Cape,) because they had laid aside what he terms the lively feelings of youth, and betaken themselves to prayer and praising of God, contrary, as he says, to the wishes of their regular clergyman, who encouraged cheerfulness among the young people. He did so, and sometimes at the expense of the missionaries, one instance of which will explain his turn of mind. One of our Dutch missionaries was extremely averse to riding on horse-back, as it shook his feeble frame almost to pieces. This clergyman determined, however, that he should have a ride to Cape-town.—Accordingly, he sent for the missionary, in great haste, on a Lord's day morning and informed him, that he had just received an order from the Governor, desiring him to come to Cape-town to converse with him on some point connected with his work, and a horse was ready for him to mount. The poor young man, from his anxiety about this order of the Governor, got ready in a few minutes, and with fear and trembling for the consequences of a ride, mounted the horse, and the clergyman had the satisfaction to see him in motion before he himself mounted the pulpit. However, when he thought the missionary had been sufficiently jolted, he dispatched a man after him, to inform him that the whole was a hoax.

I had also an opportunity of visiting the ladies at Rodezand, and must say that I witnessed as much vivacity and cheerfulness among them as among any other ladies in the colony, though not manifested in the manner that Mr. L. most approved, by attending dancing parties. Nor did I find them such enemies to music as he represents them; for I witnessed many of them assembled in the house of our missionary, where there was an organ playing; and they were employed in singing with it, but the words were hymns.

Mr. L. not only blames the missionaries for perverting the taste of the ladies of

Rodezand, but likewise of the former clergyman, who, he says, was ignorant and illiterate, and preached the doctrine of every one devoting himself *entirely* to the salvation of his own soul; a doctrine, he says, not only utterly destructive of all social affection, but even of all attention to the necessary occupations of *life*. Whatever this clergyman might be, his doctrine was according to scripture, only taking the word *entirely* in a restricted sense. He could not mean, that they were not to attend to the necessary duties of life, but to direct their chief attention to that most important of all concerns, the everlasting happiness of their own souls—"The one thing needful."

When I visited the clergyman whom Mr. L. represents as condemning the piety of the ladies of Rodezand, a short time before his death, instead of speaking against the conduct of our missionary there, he spoke highly in commendation of him, and freely consented to our sending missionaries to the Cedar mountains, a distant and very destitute part of his district. At the same time I do not call in question the veracity of Mr. L. in what he says of his sentiments, for he was a man who delighted in drollery; and the colony abounds with curious anecdotes respecting him. Whether his drollery was suitable to the office he sustained, I leave to the judgment of Him to whose bar he is gone.

In page 235, Mr. Lichtenstein commences his remarks on Bethelsdorp and Vanderkemp. That settlement, it should be recollected, was then but lately begun; he says it was then about a mile and a half from Algoa bay, now it is about eight miles. He speaks of the Hottentot houses being mean, which undoubtedly they must have been; however he allows that by means of the instructions they received, from being riotous and troublesome, they were become peaceable. In the succeeding page he asserts "that the utility which might have been, and ought to have been derived from it, was lost by the *over pious spirit*, and *proud humility* of its head." Whatever Mr. L. may mean by this strange expression, the real cause had not occurred to him. The Doctor, as his friend Mr. Read informed me, had no knowledge of agriculture; and having formed, early in life, habits of close study, he had no taste for field labour; he left it to others; and no doubt through this defect the institution greatly suffered: but his piety or zeal for the salvation of the Hottentots had no concern in producing or continuing this defect. The religion revealed in the New Testament can never be an obstruction to the temporal good of mankind, but must have an opposite tendency; at the same time defects in its teachers may be unfavourable to these.

In the same page he informs us that the Hottentots under Dr. Vanderkemp "sang praises to God, called upon him by prayer, were *heartily penitent* for their sins, and conversed of the Lamb of atonement, yet none were *really the better* for it." Will any man who fears God, and believes his word, believe this? Impossible! They might not have better houses, more fields, or more cattle; but if they were *heartily penitent* for past sins, and loved to talk of the atoning Lamb of God, they must have been better men and women in the sight of God, and of all wise and good men; but things which appear excellent in the sight of God, are often despised by those who are unfriendly to true godliness.

I observe also that from what this author writes, the reader might suppose, that persons coming to missionary settlements are supported by the missionaries; but the public may rest assured that no part of the Society's funds is appropriated to such a purpose; and the missionaries are unable to do it: of necessity therefore every one coming to them must in some way provide for himself. Indeed it would be extremely sinful to support in idleness such as are able to work; but having few wants they can more easily support themselves than Europeans.

The report which Mr. Lichtenstein heard while his work was in the press, of Dr. V. having married a very young slave, whose freedom, with that of her mother's he had purchased, is correct; but the rest of the report I believe to be incorrect, viz. that they did not live together as man and wife, for he has left behind him, by her, two fine boys, one I think about eight years of age, and the other six, to whom and their mother he has bequeathed his property. The truth is, the Doctor was an eccentric man, and did eccentric things, which it is not my business to vindicate.

## No. XIV.

## REMARKS ON "JOURNAL OF A RESIDENCE IN INDIA."

*When the printer had nearly finished this Appendix, a friend communicated to me a paragraph transcribed from the* Journal of a Residence in India, *by Miss Maria Graham, page 176. This lady, it seems, spent a* few days *at Cape-town, in her way to India, and with no other data than flimsy reports, she is bold enough to offer to the public the most gross misrepresentations of the laborious missionaries in South Africa. Her words are these:*

"MOST of the African missionaries, when they go into the interior, collect a tribe of savages round them, who are willing to be baptized, and to pray and sing psalms, as long as the missionaries' store of brandy lasts; but when that is done, they return to their native habits, only more wretched from the artificial wants created by a partial acquaintance with Europeans. The Moravians, on the contrary, instruct their proselytes to sow corn, to rear domestic animals, and to manufacture articles of various kinds, which are brought to Cape-town and sold; and with the produce, coarse stuffs for clothing, and raw materials for the manufactures are bought. Having thus laid a foundation for understanding the necessity of moral regulation, by introducing the comforts of society, the Moravians preach Christianity, with an incalculable advantage over those blind enthusiasts, who, neglecting to prepare their converts for the belief of real Christianity, by shewing them the advantages to be derived from the practice it enjoins, address themselves to their passions and their credulity, and bribe them into baptism, only to leave them in a worse state than that in which they found them." *Journal of a Residence in India*, p. 176.

The foregoing pages of this work, together with the observations on Lichtenstein's travels, afford so full a refutation of Miss Graham's slanders, as to render further remarks unnecessary. The reader will perceive by what has been said of Bethelsdorp, Griqua town and other places, that the Missionaries are anxious to promote the civilization of the natives; that they have succeeded, in various instances, to as great an extent as could be reasonably expected in the time; and that far greater degrees of cultivation may be confidently looked for. Civilization is much slower in its progress than the inexperienced are inclined to suppose. It is easy to say, might not this and the other thing be introduced among the uncivilized? but many are the obstacles which cannot be foreseen by people unaccustomed to intercourse with a rude and undisciplined race. It is really cruel for a writer thus wantonly, and on mere tea-table authority, to traduce the character of those worthy and laborious men, who have relinquished the comforts of European life, for the purpose of instructing savages. Her insinuations about bribing by the brandy bottle are as false as they are base;* nor is she better informed concerning the method pursued by the Moravian Missionaries [illegible] first civilize in order to christianize, as she suggests; they have uniformly connected them together; and have found that by the preaching of the cross of Christ, accompanied by example and other practical recommendations of Christianity, many of their disciples have been gradually improved, and led to lay aside their savage manners, and to become in every sense, "new creatures."

The Moravians have only two missionary stations in South Africa, and both these in the vicinity of Cape-town,† while the Missionary Society have more than twelve, and many of these very remote; of course the former have all kinds of supplies at hand, and can, with much greater facility hold communications with their friends in England and at the Cape: this no doubt gives them a peculiar advantage, which I am far from regretting.

* A person in Cape-town complaining to me of the wretchedness of Bethelsdorp, said that on his arrival there, though much fatigued by his journey, he could not procure one glass of spirits in the whole settlement.

† So ill informed was Miss Graham concerning the Missionaries, that she affirms, page 176 of her Journal, that the Moravian establishment of Hottentots is "a few hundred miles from Cape-town," whereas one of their stations is only thirty miles, and the other sixty miles from that town.

# No. XV.

## LETTER FROM MR. SCHMELEN, NAMACQUALAND.

*Having requested Mr. Schmelen, missionary in Little Namacqualand, to explore the mouth of the Great River, Great Namacqualand, and the Damara country, he readily undertook this dangerous journey. But not having been heard of for several months, painful apprehensions were entertained as to his safety. These, however, have been happily relieved, by a letter just received from him; an extract from which follows:*

*Klip Fountain, Great Namacqua Country,*
*July 29, 1814.*

"MY last, dated May 10, I hope has come to hand. I was then of opinion, that after I should have finished my journey in the Namacqua country, I should return to the Great River, and begin a mission there; but since I was there, Titus Africaner has made a fresh assault among the Great Namacquas, destroyed several of their kraals, and stolen some thousands of their cattle and sheep. Most of them are now poor, and have scarcely any thing to live upon. They have taken refuge in the place where I now am. These people, with another chief called Fleuremus, intreat me not to forsake them in their present circumstances. Africaner has terrified them by a message, threatening that he would come and take off their skins to make shoes of; that he would cut off their heads, and the breasts of the women, &c. &c. They are so alarmed, that they say if I leave them, they must remove entirely from the country.

"When I heard of this, I went to the abode of Africaner, in order to reason with him, and if possible to restore peace; but before I reached his kraal, he had left home for several days, and circumstances would not allow me to follow him.

"I have received a letter from brother Helm, stating that he wishes to remove from his present station, on account of the extreme heat of the place, which is injurious to his health; and desiring me to find a place more airy, and nearer the sea. I have written to him, that if he continued in the same mind, he might commence a mission near the mouth of the Great River, to which I presumed brother Read and the Directors would have no objection. If brother Helm should decline this proposal, some other missionary should be sent thither by the first opportunity. Two more missionaries are requisite for the Chiefs, Tsaumap, Tsangumap, and Karraman, whom I have seen and conversed with. They are very desirous of being instructed, and are now on their way towards Morast Fountain, which is their own country, about three days' journey from hence. I have not seen the place myself, but have heard from those who have lived there some years, that it is a proper place for a missionary station. I think that missionaries should not be frightened away by the roarings of Titus Africaner, but boldly enter into the field of the Lord, believing that he is able to protect them from all danger.

"On the 18th of May I left the Great River, continually travelling northward though with great difficulty, but I was not able to come near the sea, on account of the mountains, and the scarcity of water. Sometimes I have been in a dismal wilderness for a fortnight together, without meeting one human creature. I continued travelling north as far as it was possible, when on the fifth of July I could proceed no further, and was obliged to turn my waggon southward. I was then entirely surrounded by wars, yet the Lord preserved me and my people from all danger.

"I have not seen any considerable fountain, except that where I now am; but I have heard of some very good ones, in and near the Gandeminap country; and of one river called Koosip: and there must be a haven somewhere, where ships anchor; and the chief of the Damara country told me of an island near that country, where ships sometimes anchor, and exchange their iron for the cattle of the natives.

I shall add the names of the several chiefs whom I have visited on my journey since I left Pella. David Barly lives at the mouth of the Great River Fleremius:

GREAT NAMACQUAS.

Kobus Frederick—where I now reside
Nannmap. Koeriss map—much people.
Kannamap arrisip (Field shoe wearers)—much people.
Haukammap—Koo yoosip.
Tsaumap.
Tsaygamap
Karramap.
Karramap.
Aumap.
Kanmaa—Tsawsep.

"With all these I have conversed, and find them very desirous of being instructed, but I have not proper places for them all to settle at. I think that the eye of the Directors must be more directed to the Fish River, for a multitude of people dwell there in the dry season.

"The particulars of my journey I shall send by the first opportunity. Remember me in your prayers before God.

"H. SCHMELEN."

THE END.

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W. Flint, Printer, Old Bailey, London.